

SPRING 1958

The SPIRE

Youth Adventuring for Christ

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PRINCETON, NEW JERSEY

# PRISONER OF JAPAN

by Samuel H. Moffett

*Princeton Seminary, '42*

THEY BROUGHT HIM in barefoot and handcuffed. Over his head was a basket, slit at eye-level for partial vision. He stole a quick glance at the bride from whom they had torn him just two months after the wedding, then the police pushed him along into the center of the courtroom.

He was Otto DeCamp (Princeton Seminary, '36), minister, missionary—and now a prisoner of the Japanese. It may be that he was the first American prisoner in the War of the Pacific. Perhaps not, technically. After all, it was six months *before* Pearl Harbor!

The trouble started in February, 1941, though the roots of it go back farther yet to the time when Japanese militarists began to gird themselves to conquer the world. Wiser than most Westerners, they knew they could not conquer a world with bullets. They needed a religion. Even a false one would do. So they tried to make Shintoists out of the whole Empire, hoping to mould it into a fanatic fighting force for world conquest.

Not even Christians were exempt. When the police tried to move in on the Presbyterian Mission compound in Chungju, Korea, however, to set up the hated *kamidana* (god-shelves) in servants' homes, they met an unexpected counter-force: the aroused Christian consciences of the Rev. Otto DeCamp and Dr. DeWitt Lowe, M.D. The two missionaries simply picked up the god-shelves and politely returned them to the police station.

Angered but uncertain the police bided their time. Six weeks later they struck back. DeCamp and Lowe were called to Taejon, about fifty miles away, where suddenly they were seized, clapped into jail, and held incommunicado for a month and a half.

Rumors began to spread. Mrs. DeCamp, married for only two months, was frantic. Dr. Herbert Blair, head of the mission's executive committee, rushed down from Seoul to inquire what had happened and was himself immediately seized and imprisoned for ten days. The American consul intervened to demand justice for the American citizens, but could not even find out on what day the missionaries were to be brought to trial.

The Americans were allowed no lawyer to defend them. Not even an interpreter. Barefoot and bewildered they listened while the prosecutor attacked them. With unholy hands they had touched a holy shrine and had blocked the sacred worship of the god. He demanded punishment: two years at hard labor. The judge took the case under consideration and said sentence would be pronounced in a week. Then, at last, for the first time in those nerve-wracking

weeks were the prisoners allowed outside interviews. DeCamp wired at once for his wife.

A week later sentence was pronounced. Ten months at hard labor.

The ordeal of filth and strain that followed in Seoul's West Gate prison is best left undescribed. Day after day Mrs. DeCamp would climb the mountain above the prison, trying to catch a glimpse of her husband behind the red brick walls.

Three months later, on an appeal, the prisoners were brought to a second trial. They came in not only handcuffed this time, but hooded in straw baskets, expecting the worst. But God was good. Sentence was suspended and they were summarily ordered deported from the Empire. It was just in time. Six months later Japanese planes were zeroing in on Pearl Harbor.

Twelve years later—December, 1954—Otto DeCamp sat in his office five floors above the restless traffic of downtown Seoul. A mile or so away across the city he could see the forbidding walls of his old home, West Gate prison. But his thoughts were not on walls. Rather they were on a fiery, invisible power to use in the service of the gospel, power that no walls can contain and no curtains block.

HLKY, Korea's first Christian radio broadcasting station, at last was on the



Otto DeCamp stands outside West Gate prison. Once he was on the other side of these walls.

air, after long, hard invasion-interrupted years of preparation. Today, it reaches tens of thousands of servicemen, both American and Korean. It reaches South Korea's teeming millions. It reaches right across the bamboo curtain, clear up to the Yalu. Secret agents have found listeners tuned to its gospel broadcasts even in the communist capital of Pyongyang. "Every listener," says DeCamp, "is one more soul to be sought for Christ."

It reaches Christians, too. Pastorless churches have been given portable sets over which the faithful hear the Sunday morning worship broadcasts, while during the week whole villages cluster about the church's precious instrument to hear the gospel made relevant in song and story.

But perhaps nothing gives the Director, Mr. DeCamp, more satisfaction than this: HLKY also reaches straight through the thick brick walls of Seoul's West Gate prison and into its all too familiar bleak block cells. About two years ago a prison official came to the station to ask for a radio for the inmates. The request was granted so quickly the official blinked.

So today, thanks to a former prisoner of Japan, the words of the prophet take on new meaning in Korea: "Turn ye to the stronghold, ye prisoners of hope . . ."

There is no prison in which there is no hope!

Dr. Sam Moffett, who contributes this article about his fellow alumnus, has been a foreign missionary since 1947, serving in China and Korea. Before that he served as Director of the Youth Division for the Board of Foreign Missions.

# Seminary Evangelists

by Richard Kirk  
Princeton Seminary, '58

"AS FAR AS I was concerned, it would be a dull weekend."

Bob Garner, a second-year student at Princeton Seminary, was thinking back nine years, when he was a freshman in high school and a Princeton Seminary gospel team visited his church for a weekend. When the first team member rose to speak, Bob was day dreaming. But the speaker's first words snapped him out of it.

"The fellow mentioned that he played varsity football in high school and college," Bob recalls, "and this really interested me. I had always had the feeling that being religious was something for sissies."

After that the gospel team had Bob with them for the rest of the weekend. "I saw for the first time that Christianity is not just a set of laws to obey, but rather it's a personal relationship with God in Jesus Christ. Looking back on it, I know that was the beginning of a new life for me."

This is what the visit of a gospel team meant to one high school student. The story has been repeated many times in the 25-year history of the teams. Thousands of young people have been led to a fuller understanding of the Christian faith through the efforts of the Seminary student evangelists. In the course of a weekend of recreation, entertainment, discussion and worship they are able to establish a warm fellowship with the churches they visit.

Each week during the school year as many as ten teams visit churches, most of which lie within a 150-mile radius of the Seminary. Some fifty students are engaged in the work, and during the year they visit about 150 churches. The participants are all members of the Evangelistic Fellowship, a student organization which plans and administers the work. Although the Fellowship is relatively autonomous, it is technically under

the supervision of the Seminary Department of Fieldwork, headed by Dean Christy Wilson. The students are also given expert instruction and advice by a faculty advisory committee composed of Dr. James Clarke, Dr. Charles Fritsch, Mr. Wilbur Beeners and Mr. John Smylie. Weekly planning and briefing sessions are held among the team captains to aid in preparing for their week-end activities.

The valuable training which the gospel team members receive accounts for the fact that so many of the students choose this way of fulfilling their fieldwork requirements. These serious young men and women are aware of the unique opportunity and responsibility that is theirs. The experience is invaluable for their future ministry.

At the same time the gospel teams have made a real contribution to the work of the church. The visit of three or four enthusiastic, consecrated young men to a local congregation can be an encouraging and inspiring occasion for church members of all ages. Even the pastors and lay workers themselves have found the gospel team visits to be a source of inspiration. One New York pastor recently wrote to express his gratitude for what the team had meant in the life of his church. "Even our Sunday school teachers were touched by the team and their attitude and spirit has been wonderfully different since then."

In their work with the young peoples' groups the seminarians seek to help them as individuals in their understanding of the Christian faith. Their close identification with the group in both age and mutual interests enables the visitors to establish real rapport with the young people in presenting to them the relevance of Christianity.

Not a few teen-agers and adults alike have declared, as did Bob Garner, that a gospel team visit marked a turning point in their lives. Last year the Seminary received a letter with \$10 enclosed from a young man who identified himself as a clerk with a Philadelphia law firm. "Some years ago," he wrote, "the visit of a gospel team to my church marked the



Young people attending one of the spring conferences chat on the steps of Miller Chapel.

beginning of a living relationship with Christ for me." He was so impressed that he wanted to contribute to the work of the Seminary in training young men and women for similar service.

The gospel teams do not consider their work as something apart from the total program of the local churches they visit but rather an integral part of it. Indeed, it is the church which plans for the visit of a team and arranges the over-all program. Most important, it is the church which must conserve the positive results of the weekend's activities, nurturing whatever seeds the visiting evangelists may have sown.

When the pastor so desires, the men of the gospel team give an invitation to the young people to make a decision for Christ. Many hundreds over the course of the years have made such a commitment, and a great many more have made a decision for full time Christian service.

In addition to visiting churches, the gospel teams conduct three separate one-day conferences on the Seminary campus each spring. Reservations are received from the young people in churches which the teams have visited, enrollment being limited to 400 per conference. A total of 6000 boys and girls have attended during the past five years.

It was at one of these spring conferences that Bob Garner decided that he wanted to become a minister. Many other

Gospel team members (L to R) Russ Chandler, his wife Sandie, and Jim Morrison. A senior from Calif., Russ is President of the Evangelistic Fellowship.



Gospel teams do not restrict their talents to youth groups. Here a group of adults follows the leader in a "fun" song.



youngsters have discovered a new sense of commitment, and not a few, like Bob, have felt a definite call to the ministry through the inspirational experience of attending one of the conferences. A director of Christian Education, who had brought some of her young people to a conference, later wrote the Seminary about one of the boys who had attended. "I hadn't seen his grandmother smile in 15 years, but when I saw her the day after the conference, there were tears of joy in her eyes, as she tried to tell me what the day at Princeton had meant to her grandson."

Many have wondered how the gospel teams got started. Although groups of students had been visiting churches for years, the teams were first organized on their present basis 24 years ago under the initiative of four enterprising students. Their program consisted of some singing, a lone trumpet, and a commercial for the ministry and the Seminary. The trumpet playing evangelist was Dr. Charles Fritsch, now a professor of Old Testament at Princeton Seminary. His colleagues on the pioneer gospel team were Dr. Robert Munger, now minister of the First Presbyterian Church at Berkeley, Cal.; Dr. David Cowie, minister of the University Church of Seattle, Wash.; and Mr. Cyrus Nelson, who is now an executive with a Christian publishing company.

In the quarter of a century following that first talented quartet the work of the gospel teams has expanded tremendously. The teams are in such a demand now that churches desiring them must make reservations far in advance. An innovation in recent years has been the addition of mixed teams, which include women students and wives. There are also "missions" teams made up of foreign students and American students heading for foreign missionary service.

Dick Kirk is a senior from Riverdale, Maryland. Last year he served as President of the Evangelistic Fellowship.

The "King Tut" game is always a favorite with teen-agers.



## Sixty-One Denominations Represented At P. T. S.

Talk about the ecumenical movement!

Princeton Seminary certainly reflects the trend toward unity and cooperation among the Protestant churches. Although Princeton is a Presbyterian seminary, there are 61 different denominations represented in the student body this year.

Of a total of 471 graduate and undergraduate students on the campus, the majority (71%) are Presbyterian, U.S.A., as would be expected. Twenty other denominations belong to the Reformed family of churches, the second largest group being the Presbyterian, U. S. church.

The third largest group is composed of United Presbyterians, who next year will be numbered with the Presbyterian, U.S.A. church as a result of the union of the two denominations in May, 1958.

Of the 40 non-Reformed churches, the Methodists and Baptists have the largest representation at Princeton with six each. They are followed closely by the Evangelical United Brethren with five and the Southern Baptists with four. The Congregational and Evangelical Lutheran churches have three each, while eight denominations are represented by two students. The remaining 26 churches have one each.

In addition to the denominational variety, there is also a widespread distribution geographically. Last year there were a total of 41 states and territories and 27 foreign countries represented. The leading states among the present student body are Pennsylvania (91), New Jersey (69), California (49) and New York (35).

Princeton Seminary students come from 215 different colleges and universities. The College of Wooster leads the field with 19 of its graduates now at Princeton. Grove City College has 17, Maryville and Wheaton 15 each, University of California and Whitworth 12 each, University of Pennsylvania 11, U. C. L. A. 10, Princeton 9, and Lafayette and the University of Washington 8 each.

The presence of students from so many denominations and different parts of the world provides a stimulating atmosphere for the Princeton Seminary community, whose members have a unique opportunity to share their theological beliefs with those whose views may differ greatly from their own.



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# The SPIRE

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## THE SPIRE

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Princeton, New Jersey



"You'll never be a minister—there's not enough money in it for you."

I was 15 when a friend told me this. We had been talking about the future, as kids do, but only half seriously.

Now here I am at the age of 34, a first year student at Princeton Seminary. As I look back on the events which have led me here, I realize that for a long time my friend's estimate of my ambitions was accurate. After four years in the Army I decided to enter law school. My one goal was to become a successful lawyer.

But somehow this did not seem to satisfy me. I thought about my business associates, fine Christian men, whose personal lives, I realized, were better than mine. Yet I was taking an active part in my church, had even been teaching Sunday school. Later my wife and I were asked to be advisers to the Senior High Fellowship. The concern of these young people for knowing God's will for their lives had a very deep influence on me. I began to wonder if God was not expecting something more of me.

But unfortunately that did not have much effect on my personal habits. God was knocking at the door, but I had not yet invited Him in. Then my mother, who had been in perfect health, died quite unexpectedly. Two months later I received a telephone message that my father had been killed in an automobile accident.

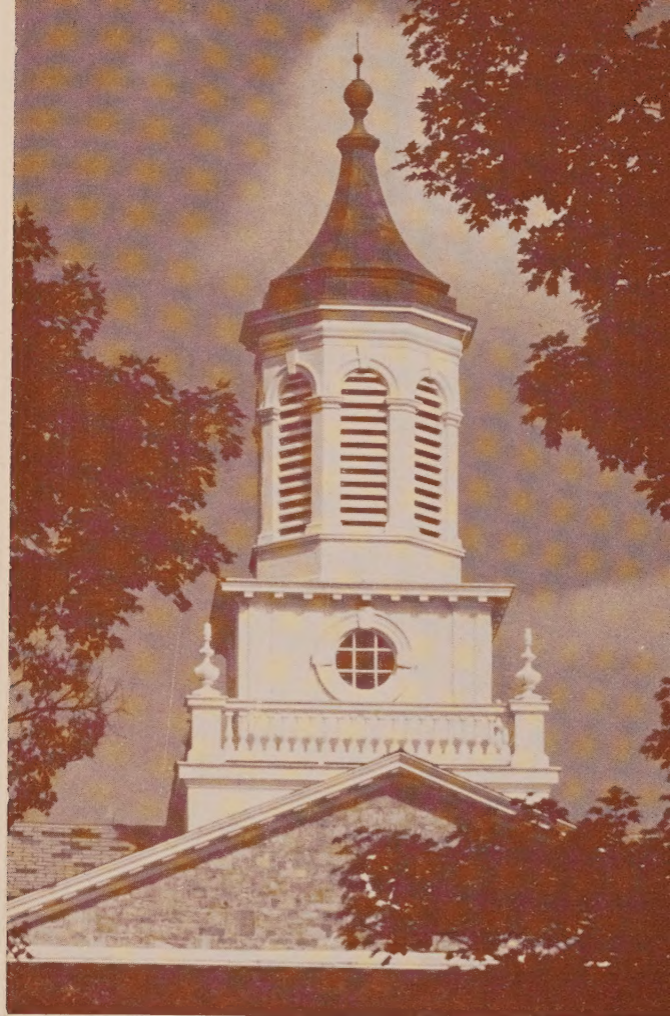
These events alone should have opened my eyes. But they didn't. My life was still without direction. Then there gradually came over me the feeling that I should become a minister. At first I thought maybe I was trying to atone for my own guilty conscience and I wondered if I would have had this desire had I not been financially secure. With encouragement from my wonderful wife Marian these doubts were soon dispelled.

I knew what I really wanted was to proclaim to the world the saving power which I had found in Jesus Christ, and this desire was a genuine call of God. Now I can look back and see how He had been leading me to this decision all along.

JOHN E. WILCOX,  
*Princeton Seminary, '60*

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# "African Chief"



NJOCK BOT, meaning "Elephant Man," is chief of the Canton where our Cameroun Christian College is located. His life symbolizes the change which has taken place in the Camerouns during the past 50 years. Born in 1906, he was the eldest child of a large family. The first teachers came to this area when he was a child. He wanted to go to school, but his father needed him for work.

He tells in his own English how he managed to go to school. "When I was ten years old there were many Bulu schools around my village. In that time, all was taught in Bulu by the catechists and monitors sent out by the Presbyterian Mission of Bibia. Some of my brothers and friends were in these schools. Each day when they returned from school they told me all the things they had done. I saw them learning to read, to calculate, to write and so on. By and by, the idea came to me to go to school. But what did I do? My parents did not permit it. I helped so much that I became the right hand of my family. If they allowed me to go to school who else would help them again? Such a good child—the eldest son—the father's substitute—the most loved of the family as I was—should not go to school. 'If a child is going to school' thought they 'he

is lost and becomes foolish, lazy, disobedient—liable to every bad thing.'

One day we went to the village of my father's friend. It was the time for my parents to go to the river with other people to fish. I was left in the village with some friends taking care of the children. But always I was thinking of going to school. Just at the time when my parents were absent, I saw one of my dear friends going to school together with other boys, having their school supplies and walking with joy. Very carefully, I left my younger brother whom I had in hand. I gave him some food and told him to be wise among the other children till our mother and father came back from the river. Then I put myself among the pupils. We went directly to the schoolhouse; talking, playing and laughing. In that way I became a school-boy and did my first travel without permission.

In the afternoon when I came back home, my parents were angry. They scolded and punished me severely. At last, my father, the wise and primitive man which he was, said: 'Njock, you are my beloved son. You can do some good things. I would like to see them. If the school that you choose can help you to do more good things than you do, so be it. Continue your work and do it well from now on.' He spit on my face which is a sign of the blessing of the black people on their children. In that manner I obtained from my father permission to become 'A good man of books' as I should like to be." (Quoted and adapted from *The Story Of My Life*, S.P. Njock Bot, West Africa Mission. Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, N. Y., 1934.)

Njock later went to the base station at Bibia to continue his studies in French. Here he met American missionaries for

the first time, and Christ became a way of life to him. Afterward he went to a government teachers college to prepare for his life's work.

In 1953, when the local chief was killed, Njock was elected his successor. This meant he would have to leave his beloved teaching but the call to service was great, and he accepted this most difficult and dangerous job. Tension and hatred had grown during the election, and the opposition hired a sorcerer to put a death curse upon Njock. But Njock was not fearful, for he had thrust away the witchcraft of the past and put his faith in Christ.

During a recent revolt, Njock's car was burned. The vandal was caught and Njock sought the Christian way to help the man right his wrong. A new concept of justice with love had been shown to the people, and they see that it is possible to live in love and harmony together. Without a Christian chief to guide them, they might have waited years to see the truth.

Last year Njock was chosen Mayor of his community, the second such office created in the Cameroun. This is a real step forward in democratic government, and a progressive step toward native leadership. Africa is achieving a new Christian dimension. Well trained Christians are replacing the superstitious leaders of the past.

Graduates of Princeton Seminary during the past 70 years have brought the Gospel of Good News to the Cameroun. The power of Christ has changed men like Njock to be leaders in the church and in the country. These men have faced and overcome the obstacles of pagan ways of life, bringing hope and peace to the hearts of all men in the Cameroun.

Home of African chief and other houses of the village. Fence has been erected for protection to the village.



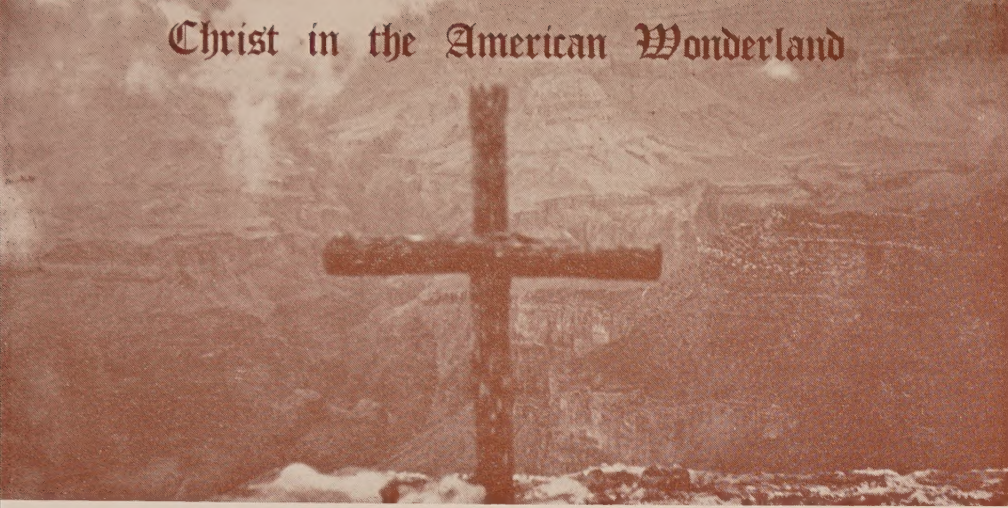
The "African Chief," Njock Bot, and his wife.



The new Chapel at Cameroun Christian College. Njock Bot in foreground.



# Christ in the American Wonderland



**Shrine of the Ages Chapel Site on South Rim of Grand Canyon, Arizona.**

by J. Christy Wilson, *Dean of Field Service*

“SAY, DO YOU know there are about three thousand savages in Yellowstone Park for the summer, and there is no regular Christian ministry for them at all?”

That statement was made some eight years ago by Warren Ost over a cup of tea in the home of the writer. By “savages” he meant the college fellows and girls who work there during the summer season, who in National Park parlance are commonly known by that term, as opposed to the tourists, who are “Dudes”.

Warren Ost was a student in Princeton Seminary and he had a dream of a student Christian Ministry in the Parks. He had been spending his summers as a bell-hop at Old Faithful Inn and had been instrumental in the organization of choruses among the young college people employed for the summer in Yellowstone.

Here were several thousand of the finest young Americans that could be selected, away from home in a romantic surrounding without the restraints and sanctions of family and church. It was patent that there was a great need among them for religious services, a teaching ministry and counsel from Christian leaders.

Warren Ost proposed that the Park authorities be approached by our Seminary department of Field Work in the matter of appointing student chaplains from the theological seminaries to undertake a ministry for all Park employees. They would also start regular wor-

ship services in places not reached by visiting ministers from nearby towns who came on Sunday for services in the hotels.

From the Seminary we wrote to the Superintendent of Yellowstone Park and got in touch with the chairman of the Park committee on religious life. They finally agreed to accept two student chaplains on a trial basis, but did not have funds to finance their work. They could, however, take offerings in their general services in the camps and at outdoor locations.

Warren Ost and Don Bower decided to take the adventure of faith and establish the student ministry in Yellowstone without any guarantee of salary or expenses. All they were sure of for the summer was plenty of marvelous natural scenery and a positively thrilling call to Christian service. It is an understatement to say that from the moment of their arrival they were overwhelmed with duties and opportunities for service.

The “savages” were most eager not only to attend religious services, but to take part in choirs and choral groups and other functions of the total religious program. Sunday School and Bible Classes



**Rev. Warren W. Ost**  
Director of a Christian Ministry in the National Parks

were organized for the children of regular Park employees and the formation of discussion groups and setting up a schedule for personal interviews on all sorts of problems, left them little chance for sleep.

Tourists and others soon caught the thrill of this student ministry, as is shown by their generous offerings, so that the students who had begun the ministry on faith were able to receive for this trial summer modest salaries, and a considerable sum was left to set up the work for the following year.

It was in 1951 that these two young men pioneered the student ministry in Yellowstone. A great deal of water has flowed under the bridge and down the Yellowstone river, over the falls and through the Canyon since that time. Through these years this unique ministry has been richly blessed. It made Christ and His spirit real to the young people who are employed in the Parks during the summer as well as to the permanent employees and their families. In addition the ministry has reached many of the tourists and Park visitors from all over the United States and abroad.

Warren Ost, who has continued in this service, is now the full-time “Director of a Christian Ministry in the National Parks”. He works under the Department of Evangelism of the National Council of Churches. The student ministry is now carried on in twenty-seven of our National Parks and last year employed in the summer season 125 student ministers. In addition, several students now engage in this ministry as interns during the entire year. Though there had been Christian work of differing types in some of the Parks, the national program has grown largely from its beginning in Yellowstone.

The service of the program is carried on by both men and women students from theological seminaries, in many cases with an assist from college students. These young people usually have jobs with the transportation, hotel and camp organizations that operate in the Parks, and in addition to this remunera-

**Discussion Group at Hamilton Store Dormitory in Yellowstone National Park, Wyoming.**



**Sunday School Class in Sequoia National Park, California.**





tive employment they do their designated service in the well-organized program of the Christian ministry in the Park.

Students are sought who have "an enthusiastic commitment to Jesus Christ, together with leadership ability, maturity, superior intellectual equipment, creative imagination and experience in group work and counseling." This seems indeed to be a pretty large order, but year by year, as the program has expanded, more and more young people with these qualities have been found. One reason for this being the background of experience that most Seminary students now have from their field work in the churches as a part of their theological training.

Can you imagine attending a service of worship out of doors with the Great Falls of the Yellowstone or the Grand Canyon of Arizona as the backdrop? At one service the writer attended at Canyon camp there were more than 200 tourists and Park personnel present. The Seminary student preached with enthusiasm and a chorus of "savages" gave excellent leadership in the music.

There are also Bible study and discussion groups, retreat camping trips, daily vacation Bible schools, choirs, campfire pow wows, Sunday school classes, Christian education leadership, recreation, counsel on individual problems and perplexities, and above all the personal witness of a truly Christian life.

The Park ministry not only fulfills a spiritual and religious function for tourists and Park workers, but also offers one of the best opportunities for training in the various vocations of the Christian ministry. No matter how great the talents of a student may be, the Park ministry will give to each of them an opportunity to use all, to the utmost of his or her ability, in Christian contact with real people in situations that many times desperately need the help of Christ. So we may say that this type of service has proven itself a vital and necessary ministry for Christ and His kingdom in these scenic wonderlands of America, but also an excellent training ground for those who have dedicated their lives to Christian service.

The interest of other seminaries and denominations led Warren Ost to present the challenge to the National Council of Churches which now sponsors the whole program as an established agency of its department of evangelism. The 125 students engaged in the ministry last summer came from some thirty denominations and about twenty theological seminaries were represented.

So now if you are to visit Mount McKinley National Park in Alaska, or Yellowstone or Glacier, Zion or Bryce Canyon in Utah, Yosemite or other Parks in California, the various Parks in Colorado, or on either rim of the Grand Canyon in Arizona—be sure to look up

the young people who are engaged in the student ministry. You will find them—yes, even at the Death Valley National Monument in California! They will greet you with joy and you will be thrilled by their services of worship and all the functions of this many-sided ministry.

Years have passed since a young man who had worked in a Park hotel conceived the dream of a real student ministry in the Parks. Now for a period of years Warren Ost has given his full time to this ministry with great enthusiasm and marked administrative ability. Many thousands of young people have heard the Word of Life in the Parks during the summer seasons, countless others have been helped in situations of great difficulty and trouble, and a wide Christian program is now in operation in the Parks on a regular permanent basis.

Looking back upon the small beginning in faith and the steady progress, one may say that this ministry has been attended by God's blessing and that Christ now lives and works through His student ministers in the American Wonderland of the National Parks.

### You May Have a Part in the Future of Princeton Seminary

Past records prove that this issue of "THE SPIRE" will reach more than 80,000 readers. Therefore we are concerned that a few pertinent statements be made concerning Princeton Seminary.

Princeton is the oldest and the largest of the Seminaries of the United Presbyterian Church in the U.S.A. As such the Seminary has a significant responsibility to the entire Ecumenical movement. Its doors are always open to qualified students from all Protestant Churches. Whereas 80% of the undergraduates are from United Presbyterian Churches, more than 60 denominations and 25 different countries are also represented in the student body. The influence of this world-wide ministry can never be measured with accuracy. However, we believe that in the Providence of God the bonds of Christian Community have been strengthened in every continent because Princeton Seminary has placed no bounds on the scope of its work.

The need for funds to "lengthen the cords and strengthen the stakes" of the Seminary's future is real and vital. You may have a part in this future through gifts, annuities, life dividends or a Christian will. If you desire further information about any of these plans or wish to make a contribution to Princeton Seminary, please write to :

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## GOOD SHOT!

*It was winning form such as this which enabled BART LEACH to score 452 points and be selected Most Valuable Player of the Ivy League in 1954-55 when he was playing for the University of Pennsylvania.*

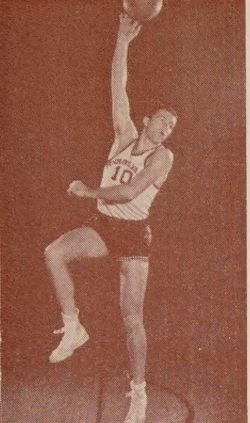
IT IS VERY interesting to observe the manifold ways in which God enters our lives. To some, like Paul, he breaks in like a thief

in the night. To others, the process of awareness is gradual—like building a pyramid and at various intervals standing at the top to observe the step by step development. This has been my experience in the realm of faith.

My first awareness of the power and presence of God was occasioned by watching my mother raise a family of three young children, ages nine, seven and five, by herself. She prayed with us each evening and took us to Sunday School each week. But it was her example that stands out in my mind. I could see the love of God shining through her life in the interest, tenderness and understanding with which she nurtured us. This constant experience directed my attention to the ministry as I completed high school and looked forward to college.

It was not until my sophomore year at the University of Pennsylvania that the ministry loomed as my only alternative. Through the Social Service Committee at the Christian Association I was afforded the opportunity of working occasional evenings and week-ends at various youth centers throughout Philadelphia. Then in the summer of 1953 I signed up for a two month stay at the University Camp for Underprivileged Boys. Here I saw the influence of evil society on youth. I saw the results of the absence of parental love and affection. For the first time in my life I heard the cry of human hearts yearning for a guiding, steadying hand.

But I discovered something else too—that it was only in companionship with Christ that I could even begin to meet the needs of these youngsters. I knew I had reached another plateau. But now it was time for a decision. I had no alternative. I began serious preparation for Seminary immediately.



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WINTER 1959

The SPIRE

PUBLISHED BY PRINCETON THEOLOGICAL SEMINARY  
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Photographs by Ronald Rice, '61

"YOU MEAN to say that there are women at Princeton, too?"

Every student at Princeton Theological Seminary, both male and female, hears this question many times during the course of seminary preparation. It never ceases to amaze people that the seminary has opened its doors to the "fair sex". In 1944, the program of studies at Princeton was instituted, and since the General Assembly approved the ordination of women in 1956, there are now several young ladies preparing for the Bachelor of Divinity degree. However, this is another story, and we want to deal exclusively with the school of Christian Education in this article.

Lest you be led to believe that the school of Christian Education is solely a female part of the seminary, let us hasten to add that the program is also open to men, and it is not uncommon for a graduate of the seminary to stay on for an extra year to complete requirements for the degree of Master of Religious Education. Some men take the M.R.E. degree alone without previous theological training.

The reason for having a program of studies in Christian Education at the seminary has been well summarized by President John A. Mackay: "Theological education should prepare Christian teachers for the educational ministry of the church, fully equipping them with an understanding of the Christian faith, and with knowledge of the best that the modern science of education has to contribute to the church's ministry". In order to fulfill this function, the program of studies is particularly oriented to the preparation of a ministry which can cope with the educational task of the church and the training of Christian teachers. This preparation has the same foundations as are common to the other phases of theological work: biblical studies, theology and church history. The Student in Christian Education is also given spe-

cial training in the field of education. In addition, there is a well-planned program of field work. This three year course requires a research thesis in some problem or topic of really profound concern and deep urgency in order for the student to obtain a degree.

Dr. D. Campbell Wyckoff, who holds the chair known as the Thomas W. Synnot Professorship of Christian Education, is the head of the department. Dr. Wyckoff, a layman, is a former professor of education at New York University, and is the author of several books on Christian Education. Assisting him are two instructors and a teaching fellow.

The opportunities for service in the field of Christian Education are many and varied. Recent graduates have been placed in churches as Directors of Religious Education. Others are employed by the Board of Christian Education of the United Presbyterian Church in the U.S.A. and serve as field representatives or as writers of curriculum material for the church school. Many graduates hear and heed the call of the mission field. One teaches school in Seoul, Korea, and another (a man!) is the Principal of the United Christian Training College in Ceylon. On the home mission front, a graduate is the Director of Christian Education at the Ganado Indian Mission School in Arizona. Finally, many feel called to the secular teaching field, where they render dedicated service.

The School of Christian Education at Princeton Seminary had its beginnings as the Tennent College of Christian Education in Philadelphia. In 1941, the General Assembly of the Presbyterian Church U.S.A. recommended that colleges of Christian Education should become related with established colleges or theological seminaries. Subsequently, the trustees of Tennent College decided to close that institution, and make over, in trust, its assets to Princeton Seminary with the stipulation that the work of

## SEMINARY BELLES



Studying up a storm. Girls in the School of Christian Education discuss problems in one of the rooms in Tennent Hall.

Tennent College should be carried forward on a graduate level, and that the name Tennent should be perpetuated on the seminary campus. The girls of the school now occupy a dormitory bearing the name of "Tennent Hall".

One of the most attractive features of the School of Christian Education is the Charles G. Reigner Education Reading Room. Audio-visual materials and special reference works in Education and Christian Education are made available here for all students. Each year, Dr. Reigner a Baltimore publisher, makes a generous gift to the seminary for the Reigner Reading Room in order to keep this important collection up to date by acquiring the new materials constantly appearing in these various fields.

The Belles of Princeton Seminary are not only an asset to it, but to the church as well. Just as the church saw the need for a trained ministry in the early nineteenth century, so now it sees that need in the field of Christian Education. Princeton Seminary is proud to have a part in this vital and important work.

Preparation. Three girls from the School of Christian Education search the files in the Reigner Reading Room for pictures to use in their classes on Sunday.



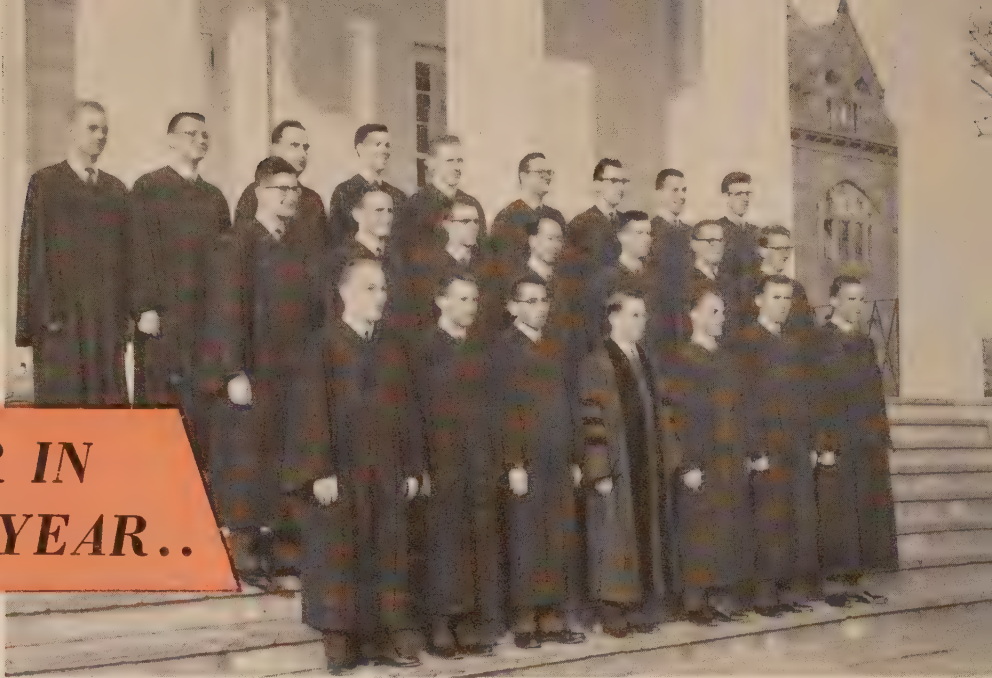
Subdue us through Thy kindness.  
 Thy grace awakening give.  
 The evil in us chasten  
 That we new life may live.  
 While here on earth our striving  
 With heart and soul contriving  
 To bring us close to Thee.

## TOURING CHOIR IN TWENTY-FIFTH YEAR..

THE PRINCETON Seminary Choir has sung these words as an invocation at services of worship for many years. They sum up with striking clarity the true purpose of these young men, dedicated to the service of Christ.

For twenty-five years the choir, under the direction of Dr. David Hugh Jones, has gone forth every Sunday of the academic year to sing in churches, bringing the message of Christ in song and word. Since the choir leads at least three services every Sunday in different churches, its members become acquainted with a large cross-section of the Protestant Church.

The churches in which the choir sings in this part of its ministry are usually within one day's driving distance of Princeton. Each one is different and each has its own special character which impresses itself upon the minds of the choir members. But no matter where the choir sings, one fact becomes significantly clear—the Spirit of the Living God dwells in these places and in the hearts of all these people, binding them to-



Choir on steps of Princeton Seminary's Miller Chapel.

gether in a spirit of love and community which can only come from a living faith in Jesus Christ.

In order to extend its ministry, the choir for the past thirteen years has toured for at least eight weeks each summer. It has sung in every state of the Union, including Alaska, and in ten foreign countries. Again and again in the course of their travels the singers have experienced and given witness to the truth expressed in the book of Acts: "And He made from one every nation of men to live on all the face of the earth."

In addition to singing in churches, the choir has also had the privilege of singing in hospitals of all kinds, prisons, military camps, orphanages and indus-

trial schools. The experience gained by the men in visiting and ministering to the people in these institutions has given them a broader insight into human nature, and they have brought joy and the message of redeeming love to countless listeners.

What kind of a man is it who sings in this choir and what is it that makes him give time and talents in the service of the Lord and His Church? Perhaps the best answer can be made by looking at the present choir. This group of twenty-six men, coming from thirteen states and four foreign countries, represent twenty-four colleges and several seminaries. In background they differ greatly: one is the son of a livestock buyer, one the son of a



"O come let us sing unto the Lord." The touring choir in Miller Chapel.

"How Beautiful upon the Mountains." The recording choir tries a new anthem.



Dr. David Hugh Jones



college dean, one the son of an electrical engineer. One is a native of Ireland, one of Colombia, one of Trinidad. All are regularly enrolled as students at Princeton Seminary for some form of full-time Christian service. Some will be parish ministers; some will be directors of Christian education; some will be teachers. Others will be chaplains, either in the Armed Forces or colleges and institutions. Still others are preparing for careers in religious journalism. All are motivated by what they believe is a "call." Elsewhere in this issue you will read the personal testimony of one of this year's choir members which will help you to see how God acts in the lives of young men.

In addition to singing the great music of the Church, the choir members participate in the various parts of the service. This gives them very practical experience in leading public worship. In place of the sermon, two men speak for five minutes each on the topic, "Why I am entering the Christian ministry."

A new choir is chosen every fall and, after ten days of intensive rehearsal, makes its first church appearance, singing an entire program from memory. After this, it rehearses regularly about three hours a week for the rest of the year, memorizing some forty anthems. Usually at the end of a year's service, the members of the choir become student assistants or student pastors in churches near Princeton. In recent years, graduates of the touring choir have formed the recording choir which devotes considerable time each week to that project. The choir has broadcast many times over radio and television. During the past season a contract was signed with RCA Victor and a long-playing disc of eighteen selections will be released in April.

The man who directs all these activities is a vibrant and enthusiastic gentleman by the name of David Hugh Jones. He has been the director of the choir for twenty-five years, and former choir members who knew him years ago say that he hasn't changed a bit either in drive or in looks. Small wonder, then, that more than once in recent years he has been mistaken for one of the men of the choir, rather than its director! Dr. Jones is a Fellow of the American Guild of Organists, a charter member of the Westminster Choir College faculty, the editor of *The Hymnbook*, a hymnal now in use by five Reformed denominations in this country, and the music editor of the Armed Forces hymnal. He has published

a number of original musical compositions, and is a member of the American Society of Composers, Authors and Publishers.

The choir receives invitations to sing in many different parts of the world and desires to arrange summer tours to other countries. Be assured, wherever it goes, spreading the Gospel, near or far, this prayer-hymn (which is one of the choir's favorites) will be on every lip and in every heart:

Lord, speak to me that I may speak  
 In living echoes of Thy tone.  
 As Thou hast sought, so let me seek  
 Thy erring children, lost and lone.  
 Oh use me, Lord, use even me,  
 Just as Thou wilt, and when, and  
 where;  
 Until Thy blessed face I see,  
 Thy rest, Thy joy, Thy glory share.

**You May Have a Part  
 in the Future of  
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Princeton is the largest of the Seminaries of the United Presbyterian Church in the U.S.A. As such the Seminary has a significant responsibility to the entire Ecumenical movement. Its doors are always open to qualified students from all Protestant Churches. Whereas 80% of the undergraduates are from United Presbyterian Churches, more than 60 denominations and 25 different countries are also represented in the student body. The influence of this world-wide ministry can never be measured with accuracy. However, we believe that in the Providence of God the bonds of Christian Community have been strengthened in every continent because Princeton Seminary has placed no bounds on the scope of its work.

The need for funds to "lengthen the cords and strengthen the stakes" of the Seminary's future is real and vital. You may have a part in this future through gifts, annuities, life dividends or a Christian will. If you desire further information about any of these plans or wish to make a contribution to Princeton Seminary, please write to:

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## TESTIMONY

**POWER IS THE** keynote of our age. For centuries, man has been on the march to dominate. He builds a wall to shut out the oppressor, and in so doing he shuts himself off from a world hungering for help, love and understanding. Why does man seek material power which has proven throughout history to be destructive and short-lived?

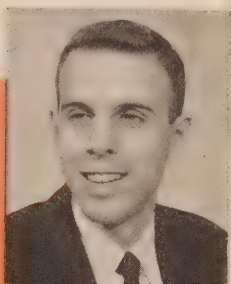
Every young person comes to grips with similar questions. I, too, wanted security in life, and so decided to prepare for a career in chemical engineering. After graduation from college, I went to Lehigh University for graduate work. Up to this point the way was clear. I convinced myself that I'd get by with a minimum amount of work. I would drift, and let the anchor fall where it might.

I was raised in a Christian home, and our family has always been close, but even this I took for granted. Then, shortly after I had entered Lehigh, my father died and I was on my own.

A year ago I began to feel that something was missing in my life and it disturbed me. Through associations with others and my own experiences, I began to sense the meaning of the greatest Power on earth. Sitting alone one day, I sensed that my life had no meaning or purpose. I realized I was wasting all that God had given me, and I was disgusted and ashamed. My life had no God direction in it. A vivid picture stood out in my mind. I saw myself kicking God, and it made me sick.

Jesus said: "Knock and it shall be opened unto you". I knocked from the bottom of my heart; Christ opened the real door to my life and came in. I had no visions, but Christ made me see how much he loved me as I was. Immediately I thought of entering the ministry, but realized that this was only one way of serving the Master. But after prayer, my decision was clear—The Christian ministry.

I have never been more happy or thankful in my life than now. I know that Christ is the answer to man's quest. There is no other way—He is the power that will conquer the world with sacrificial love.



**G. Edward Gearhart,  
Princeton Seminary '61.**

The picture on the cover of "THE SPIRE" shows the spire of Alexander Hall, first occupied by the students of Princeton Theological Seminary in 1817.

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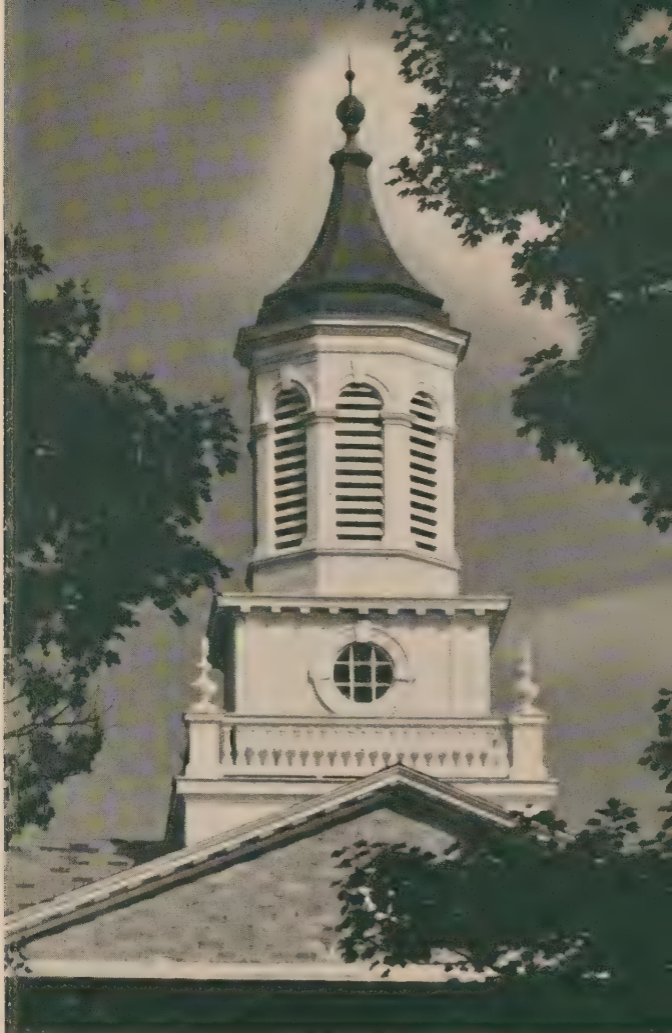
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SUMMER, 1959

The SPIRE

Youth Adventuring for Christ

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# FOR SUCH A TIME AS THIS

"THE SUPREME AIM of the Institute of Theology is to consider man and his world in the light of God and His purpose.

An effort is made to open up the abiding verities of the Christian faith in a world of change; to awaken interest in important figures and developments in religious life and thought; to set in high relief the crucial issues which Christianity and the Christian Church have to face in our time."

All questions are dealt with in the spirit of honest inquiry and realistic analysis, in an atmosphere of comradeship, mutual helpfulness and Christian Devotion.

*John A. Mackay*



*Dr. John A. Mackay, President,  
Princeton Theological Seminary.*

THE PRINCETON Institute of Theology was first started in 1942. In that year it was attended by 182 men and women coming from seventeen states and representing seventeen denominations. Through the years this project has grown steadily. Last year, 255 people at-



*Institute participants lunch and fellowship in Campus Center Dining Room.*

tended the ten-day Institute, representing thirty-one denominations and twenty-nine states.

Traditionally, the Princeton Institute

of Theology has endeavored to obtain the top men in fields of Biblical studies, sermon preparation and presentation, pastoral counselling, theology and missions. In past years, some of the most popular instructors have been men like

The Rev. Robert J. McCracken, minister of the Riverside Church in New York City, Dr. Toyohiko Kagawa, well-known Japanese philosopher and theologian, Dr. Martin Niemoeller, leader of the clerical group in Germany which formed the center of opposition to Hitler and his party, Dr. Willem A. Visser 'T Hooft, former general secretary of the World Council of Churches, and Dr. Ralph Sockman, minister of Christ Church Methodist in New York City.

The ecumenical flavor of the institute

is readily seen by reading the above list of faculty members and this world wide fellowship extends to the participants in the Institute as well. Last year, for instance, in addition to the thirty-one denominations already mentioned, the conferees came from England, Canada, Germany, South Africa, Japan, Bermuda, Puerto Rico, Pakistan and Portugal.

For ten days in July, the 18th annual Princeton Institute of Theology will meet on the campus of Princeton Theological Seminary. This year's list of speakers and professors is one of the finest ever assembled for an Institute. They include: Dr. Raymond L. Lindquist, minister of the First Presbyterian Church of Hollywood, California, and Professor Thomas Torrence of Edinburgh, Scotland, a writer, historian and theologian of some note. Other faculty positions will be filled by members of the Seminary faculty.

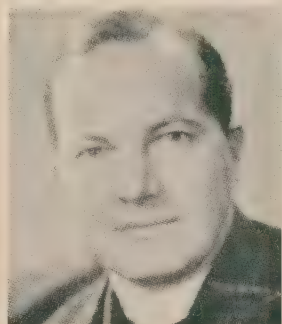
The courses to be offered at this year's Institute cover a wide range of subjects. Some of these are: "The Church: Treasure in Earthen Vessels", "Reconciliation in Christ and in His Church", and "Role Conflicts in the Ministry".

As we look forward to the Institute, we remember with deep happiness the times of study and fellowship which have been held here in the past. We feel confident that Princeton Theological Seminary is serving a vital function to the church by providing this time of thoughtful and spiritual retreat for ministers and their families.

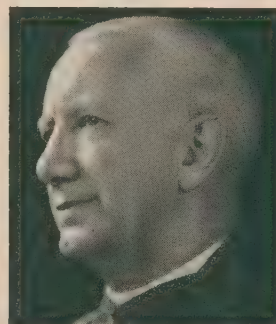
*Dr. Ralph W. Sockman, Pastor,  
Christ Church, Methodist, New  
York City.*



*Professor Thomas F. Torrence,  
University of Edinburgh.*



*Dr. James W. Clarke, Chair-  
man, Institute Committee.*





# HOSPITAL MINISTERS

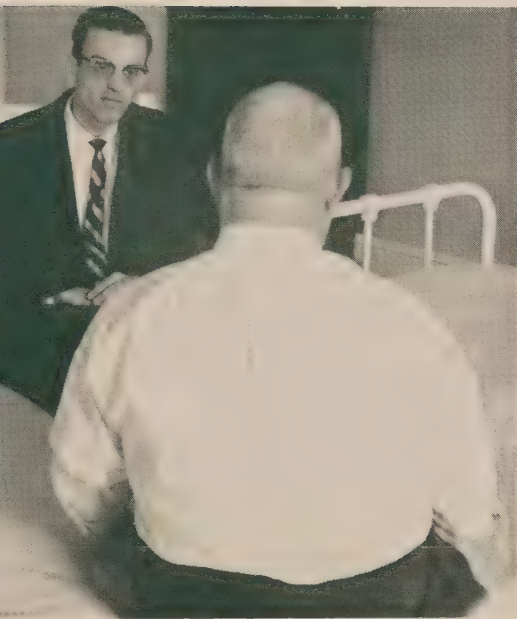
PICTURED HERE are several events typical of a day in the life of a student at Princeton Theological Seminary, engaged in clinical pastoral training. This program is carried on one day a week at various institutions in the Princeton area. A later issue of *The Spire* will further detail the work. The purpose of clinical pastoral education is three-fold: first, to minister to patients in various hospitals, prisons and institutions—second, to learn from experience in dealing with those who are mentally ill the nature of the pastoral ministry and third, to help the student to learn and understand himself. The setting is the New Jersey State Hospital, Trenton.

IN CLASS sessions, at right, the student learns about basic behavior patterns and the psychological make-up of people in general. These classes are taught by hospital staff psychologists and psychiatrists. During these periods, the fundamental concepts of human growth and personality development are explained and explored, and ample time is given for questions and discussion. As the course progresses, the student gains further insights into what happens in the mind of a mentally ill person so that he may more ably minister to one in a counselling situation.



The Council for Clinical Training sets basic standards for some institutions and when met, the institution is granted accreditation and a program of clinical training is set up. The chaplain, here, is the Rev. Kendrick B. Lee, Northeast Regional Representative for the Council.

AFTER theory comes practice. At left, a student talks with a patient. Throughout the clinical training program, the idea is expressed that the individual with whom a student deals is exactly that—an individual, a person. The student is constantly reminded that those to whom he ministers are not clients or patients, but persons with problems. It is only when this relationship is established that the student will be able to render real assistance to those with whom he comes in contact.



COUNSELLING session over, each student has an individual conference with the hospital chaplain, an accredited clinical training supervisor. Below, student and chaplain-advisor discuss various persons with whom the student is working. The purpose is to help the student to better understand himself and his relationship to those to whom he ministers. This brings out the student's intellectual and spiritual potential in order that he may effectively minister to those he serves.

BELIEVING that eight heads are better than one; at some time during the heavily scheduled day, a period is set aside for group therapy. Below, the atmosphere and discussion is relaxed and informal. In these groups, a student is encouraged to present any problem with which he may be having difficulty in his counselling relationship, although any topic may be discussed. This meeting also provides an opportunity for a student to "let off steam," as well as offering first-hand experience in group relationship, which will be extremely helpful in the student's later ministry.

TRENTON State Hospital is a pioneer in the field of mental health. Here, Dorothea Dix did some of her basic research and this hospital was one of the first to put her theories to work. Her





## YOU MAY HAVE A PART IN THE FUTURE OF PRINCETON SEMINARY

Princeton is the largest of the Seminaries of the United Presbyterian Church in the U.S.A. As such the Seminary has a significant responsibility to the entire Ecumenical movement. Its doors are always open to qualified students from all Protestant Churches. Whereas 80% of the undergraduates are from United Presbyterian Churches, more than 60 denominations and 25 different countries are also represented in the student body. The influence of this world-wide ministry can never be measured with accuracy. However, we believe that in the Providence of God the bonds of Christian Community have been strengthened in every continent because Princeton Seminary has placed no bounds on the scope of its work.

influence upon the standards for mental hospitals in this country is overwhelming when one realizes that she alone was responsible for the passage of mental hospital legislation in over forty states. In later years, Miss Dix came here to live, and to carry on the great work she had started. Below, students gather in the rooms which made up her apartment, and study an old family Bible. Dorothea Dix's example gives added inspiration for the ministry that awaits them.

AT DAYS end, the students leave, enriched by the experiences they have shared, confident that this knowledge will help them become better ministers. Much has been accomplished, and, though tired, they rejoice that they are doing the Master's work. "I was hungry, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came to me . . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25:35, 36,40.)

The need for funds to "lengthen the cords and strengthen the stakes" of the Seminary's future is real and vital. You may have a part in this future through gifts, annuities, life dividends or a Christian will. If you desire further information about any of these plans or wish to make a contribution to Princeton Seminary, please write to:

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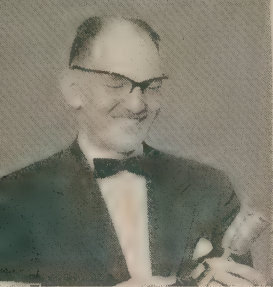
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Princeton, New Jersey



## "EVERYDAY AN ADVENTURE WITH CHRIST"

SHROPSHIRE, ENGLAND, 1902. Born into a strict Methodist home.

### JUBBULPORE, INDIA.

Leaving home, I joined the British Army, stationed in Jubbulpore. There, in a hospital, in answer to prayer, I was dramatically converted to Christ. I felt the challenge of a mission to the armed forces.

NEW DELHI, INDIA. After twenty years of working and witnessing with missions, leper colonies and Y.M.C.A.'s I left India a major, and returned to England, where I married.

CARDIFF, WALES, 1945. In civilian life I joined an office equipment firm, and became an elder in the Prebyterian church. In 1948, son David was born.

LIVERPOOL, ENGLAND, 1950. I was engaged in prisoner rehabilitation work, another exciting opportunity for witness. I became an elder in the Presbyterian Church of England. In 1953, Mrs. Wagg died.

SLATINGTON, PENNSYLVANIA, U.S.A., 1956. Visited America and preached in a Welsh Presbyterian Church and was asked to become its pastor. Could I meet this challenge, serving the Master? The difficulties presented by this two-continent project seemed formidable. However, doors opened, barriers fell, and I accepted this "call". In May, 1957 I took up the duties of Lay pastor, coming to Princeton Seminary in the fall as a special student.

PRINCETON, NEW JERSEY, MAY, 1959. Despite "changing horses in mid-stream" so late in life, I thank God for the many privileges and opportunities made possible since I was "apprehended" by Christ. Yes, every day IS an adventure with Christ.

**W. Trevor Wagg**

*Princeton Seminary '60.*



AUTUMN, 1959

# The SPIRE

Youth Adventuring for Christ

PUBLISHED BY PRINCETON THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY



## Introducing Dr. James Iley McCord

*President, Princeton Theological Seminary*

"THE SPIRE" takes this opportunity to introduce to its readers the fourth president of Princeton Theological Seminary, the Rev. Dr. James Iley McCord, outstanding churchman, distinguished preacher, learned theologian and one of the leaders of the Ecumenical movement.

Mr. McCord, a Texan by birth, received his undergraduate education at Austin College, Austin, Texas. Here he was awarded the Stephen F. Austin Fellowship in History. Following training at Union Theological Seminary, Richmond, Virginia and Austin Presbyterian Theological Seminary, he was granted the degree of Bachelor of Divinity.

As a graduate student at the University of Texas he twice received the Charles Old Wright Fellowship in Philosophy and, at Harvard University, was granted the Charles B. Rogers Fellowship in Philosophy. Various degrees have been conferred upon Dr. McCord by Austin College, the University of Geneva and Knox College in Toronto, Canada.

In 1944 Dr. McCord was appointed Dean and Professor of Systematic Theology at Austin Theological Seminary. During this time he was active in the World Alliance of Reformed Churches, the National Council of Churches and the World Council of Churches. In 1957, he served as Chairman of one of the Sections of the Faith and Order Conferences of the National Council of Churches in Oberlin, Ohio. This past summer he played an important role in the meeting of the World Presbyterian Alliance in Sao Paulo, Brazil. He has been active in the affairs of the Presbyterian Church in the United States and has served on many of its most important committees.

Dr. McCord has lectured in more than ten theological seminaries and has been a contributor to leading theological periodicals and publications in the United States.

Dr. McCord is married to the former Hazel Thompson of Sherman, Texas.

They are blessed with three children, a son and two daughters—all teen-agers.

Having given you a thumb-nail sketch of our new president, we should let him speak for himself.

"It gives me great pleasure at the beginning of my service in Princeton to extend greetings to the nearly fifty thousand loyal friends of the Seminary who receive "THE SPIRE." On September 29, the Seminary began its 148th year. Again, its facilities are taxed in taking care of some five hundred students preparing for the ministry of Jesus Christ. The year should be enormously exciting. Concrete plans will be laid for the Sesqui-centennial Celebration in 1962 which will involve the expansion of the Seminary's physical plant, student body and program of study. We covet your prayers and support as we embark on this long range undertaking to the greater glory of God and to the service of mankind."

*Administration Building*



*Seminary's Campus Center*



*Springdale, President's home*





Mary Dunsmore teaching



Evangelical Medical Clinic in Bahia



Norm

## A Report from Brazil

by Mary C. Dunsmore

Mary C. Dunsmore is the wife of the Rev. Norman M. Dunsmore, Princeton Seminary, '39, both Fraternal Workers under supervision of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.



Rev. Norman M. Dunsmore, Princeton Seminary, '39

Both are engaged in vital mission projects in the state of Bahia in Brazil.

Mr. Dunsmore, in addition to being the pastor of a Presbyterian Church in Carinbanha, conducts an extensive ministry by mule and jeep throughout Bahia.

Mrs. Dunsmore assists in the work of his church where she also serves as church visitor.

The account related here of "John the Baptist" is but one thrilling incident out of hundreds encountered by the Dunsmores in this vital South American mission project.

ONCE KNEW a Jehovah who was such a problem he was expelled from school and a Messiah who had never stepped inside a church. In a land where "Jesus" and "Mary of God" are not unusual names for children, no one thought it odd to hear John the Baptist speak in our little Presbyterian Chapel.

John considered himself quite a man after he had completed six years of primary school at the age of fifteen. To prove it, he took to downing cheap rum to drown his early distaste for life and sought new women for amusement and diversion.

Although he was the son of well-to-do parents, John sold cattle at the age of seventeen. He acquired a second-hand truck and hauled loads as far as Sao Paulo. He was bored with himself and his companions as he set out on this new adventure.

Two years and two trucks later, John the Baptist had saved enough money for a gleaming new truck. He should have felt both pleased and proud of himself but was not. Restless dissatisfaction dogged his heels at every step.

For sport, John liked to tramp through the woods with his shotgun. Often he would go hunting with a young evangelist, also an avid hunter. On these occasions John constantly blistered the air with a stream of profanity. His friend, the evangelist, however, had such an air

of wholesomeness and decency about him that John himself did the accusing.

Only twice did he attend the evangelical services and only then because his friend invited him. While there he squirmed and fidgeted, hating every moment of it. In recounting it later, John said, "I was a drunkard, a gambler and an adulterer. I was crude and loud. Nothing in the church fitted into my way of living."

Then, while on one of his frequent trips to São Paulo, John attended a choir concert in a church school. For the first time, he was touched by the beauty of a worship service.

A few weeks later, as he loaded his truck in a strange town, a minister recognized John as one who had attended that concert. He greeted John and chatted with him for a few minutes. He invited him to attend services the next day in the same Presbyterian church. A Brazilian rarely refuses an invitation and John said he would try "to fit it in."

By Sunday School time, John was far too busily engaged in a poker game at a bar to even remember it was Sunday. "I hadn't expected to appear at the services anyway," said John telling of it afterwards.

To his surprise, however, John found himself walking into the chapel that evening. He was even more surprised to realize he was in an evangelical church of his own volition. He tried to analyze

Group of Young People at Santa Maria convention, part of overall Dunsmore ministry.



Two student evangelists start trip to interior of Bahia.





Dunsmore leads service at Young Peoples societies picnic, Itapoan, Bahia

his new pattern of behavior and in doing so heard not a word of the sermon. Then as the congregation sang: "How blindly I walked, lost, straying farther and farther from Christ," John's seeming disinterest continued.

On the third stanza, however, he hummed along with the singing, inwardly trembling with shame and emotion, wanting desperately to be forgiven for his life and to feel acceptable to himself and to God.

He remained, following the service, to talk with the pastor who invited John to the manse. It was midnight before John returned to the room where he was spending the night. He awakened his helper, telling him he would have to continue on alone to São Paulo with the truck. Frankly, he feared leaving the village in the company of friends who knew him as he had been.

John resolved he would remain in the village until his life had straightened out, his purpose crystalized, his faith firm and sure.

In the weeks which followed, John spent hours in conversation with the young minister and his understanding wife. As they talked, John became convinced he should return to school—a Bible school where he would receive his high school training along with instruction in his faith. He was not prepared to return to a school in his home town and to his old friends. The temptations would be much too great.

Humbly he told his new friends he wanted to give his life in service to God and man. However, the minister pointed out that John knew nothing about the Bible; that he was as a new-born babe in the faith. How could he know what he should do with his life?

To be accepted as a student at the Bible School he had selected, John had to become a professing member of the Church. He pleaded with the minister to baptize him and allow him to make a profession of his faith. He received instruction, exhortation and advice. Then, after a night of prayer and five days before the school was to begin, the minister invited John to stand alone before the

congregation to make his formal public declaration that he had accepted Jesus Christ as his Savior.

In the few remaining days, his truck was sold and a radiant John set off for Bible School.

But, poor fellow! In his first classes John searched for New Testament books in the Old Testament and vice versa. He felt hopelessly lost. His teachers, noting his confusion, talked about his case with the director. Together, they decided John should take the first year of high school with an introductory course in Bible.

That was two years ago. Today, John is in his third year of high school, coupled with his second full course in religion at Bible School.

I have known few Christian young people who have had such vital faith and comprehension of the foundation and principles of that faith. John and his fiancée may never be able to realize their dream to go through seminary together and then on to West Africa as missionaries.

We pray however that God will continue to bless this young Christian man in whatever he may do for the Kingdom of God in Brazil or wherever he may be led.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *Matthew 5: 6*

### You May Have a Part in the Future of Princeton Seminary

Princeton is the largest of the Seminaries of the United Presbyterian Church in the U.S.A. As such the Seminary has a significant responsibility to the entire Ecumenical movement. Its doors are always open to qualified students from all Protestant Churches. Whereas 80% of the undergraduates are from United Presbyterian Churches, more than 60 denominations and 25 different countries are also represented in the student body. The influence of this world-wide ministry can never be measured with accuracy. However, we believe that in the Providence of God the bonds of Christian Community have been strengthened in every continent because Princeton Seminary has placed no bounds on the scope of its work.

The need for funds to "lengthen the cords and strengthen the stakes" of the Seminary's future is real and vital. You may have a part in this future through gifts, annuities, life dividends or a Christian will. If you desire further information about any of these plans or wish to make a contribution to Princeton Seminary, please write to:

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## A TESTIMONY

**John Miller**

*Princeton Seminary '60*



Summer: The sun streamed in through the window of my room in Cambridge. I sat

there by myself, poring over a book. I was supposed to be studying history; but with the book proving very dull, I pushed it aside for a few moments to enjoy the sunshine. Those few moments were to decide my whole career.

I began to ponder, and three thoughts presented themselves to my mind.

Who was the greatest man in all history? I had no doubt in my mind that the answer to that question was Jesus Christ. His teachings made Him so: His life made Him so: His death, and His resurrection made Him so. Above all, He was the Son of God. This thought implied action. You cannot go around saying, "Jesus Christ is the Son of God," without doing something about it. It isn't that kind of belief.

What kind of action is required? Well, the church needs men. Those who pass away cannot always be replaced. New housing developments need new churches, new ministers—men of all sorts: evangelists, pastors, teachers, doctors. The need is desperate.

What should I do with my life? When I leave the university, I must find employment. What kind of job should I take? A job which simply brings in money was not what I wanted. No; it had to be something that would absorb all my energies, all my interest: something that was intrinsically worthwhile.

Jesus Christ is the Son of God. You must do something about it. The church needs men, needs them desperately. You need a job that's worthwhile.

The impact struck like a hammer! I was going into the ministry.

Was there a way out? Could I resist this logic? No! I found in that moment that I was not alone in the room after all. There was within me that power and compulsion which spoke to Elijah in the still, small voice, and which sent the Apostle Paul staggering blind into Damascus. Some may say this was a "touch of sun". Others, that it was a form of psychological disturbance. But to me this was a call of God to serve Him as His minister.

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# Christ in the Concrete City

by John Salmon, Princeton Seminary '59

"I think God can use us."

These words launched a new, exciting student field work program at Princeton Seminary last spring—"Drama in the Church."

They were spoken by one of the five students who made up the cast of Philip Turner's play, "*Christ in the Concrete City*," which was being presented to a congregation for the first time.

One hour later, when they left the sanctuary, none of the five doubted that they had been used in a very powerful way. At the informal reception afterwards the old familiar comment, "I enjoyed the play," gave way to the more meaningful, "You've given us something to think about."

It would be misleading to portray the experience of these students as unique in the church. Actually this new program is but a part of a widespread and dramatic (in every sense) revival of religious drama across the church. The presence of the word "religious" before the word "drama" no longer need mean that the play must depend on the tolerance and charity of a congregation for its acceptance.

More than a dozen playwrights of first rank are giving us dramatic vehicles of religious significance that can take their place as equals beside the best of secular drama. Indeed, much of secular drama, in its penetrating examination of the human situation, is full of meaning for the church and for Christians. President James I. McCord of Princeton Seminary has called some of these secular dramatists, "Secular prophets."

Better material is also being used. Colleges and universities are making great strides in the field. Other seminaries have active religious drama programs.

Travelling groups such as the noted Bishop's company and the Methodist drama caravans are carrying religious drama to churches across the nation.

And the church is taking official interest. The National Council of Churches has a commission on Religious Drama which has published a list of "plays for the church" and has helped in the publication of two new volumes of religious drama. Most of the denominations have programs for its use and development. Presbyterian mission leaders recently said that, "Nothing in human expression is older than the drama, and nothing can express better the ecumenical mission of the church in our One World than 'Theater.'"

The "Drama in the Church" program at Princeton Seminary was conceived barely a year ago as the newly elected officers of the Merlin Theatre, the student religious drama organization, began to make plans and dream dreams for the approaching year. The idea of one or more travelling groups taking religious drama to churches in the Princeton area received impetus from several sources. At about the same time a similar idea for taking religious drama "on the road" developed among some of the seminary faculty members. Their ideas and enthusiasm gave encouragement to the students. This eagerness was further reinforced by the sustained success and popularity of the Princeton Seminary Evangelistic Fellowship in their weekend work with young people of the churches of the area, and of the Seminary touring choir in its far-flung work. Finally, one of the objectives of the Merlin Theatre since its inception had been to promote the use of religious drama in the churches and this new idea

seemed to offer a method of fulfilling this objective which was much more direct and effective than merely presenting plays on the seminary campus.

The play selected for production was "*Christ in the Concrete City*" by Philip Turner. It is a stirring and vibrant drama, linking the events and people leading up to the crucifixion of Christ to the moral dilemma and people of today's complex world. The purpose of the play is to show in dramatic fashion the bitter fact that we ourselves are not much better (indeed maybe worse) than the people who contributed to the death of our Lord.

"*Christ in the Concrete City*" was selected because it had a real message and challenge. Too, it was relatively simple to produce. The cast, consisting of four men and two women, was selected from members of the seminary community and their wives. The entire production is under the direction of a graduate student.

The acceptance of this project by the churches has been overwhelming. When a general announcement was made last Fall that the team would be ready to go out in January, churches in the East responded in such a way that the team is "booked" for every Sunday until June. It is our hope and prayer that through this program, many people may be brought to an understanding and saving knowledge of Jesus Christ and it is to this end that the "Drama in the Church" program at Princeton Seminary is dedicated.

For further information on the "*Drama in the Church*" program of Princeton Seminary, write: Merlin Theatre, Princeton Seminary, Princeton, N. J.

"Then saith He to the disciple, Behold thy mother!" John 19:27

"... they cried out, saying, Crucify him, crucify him." John 19:6

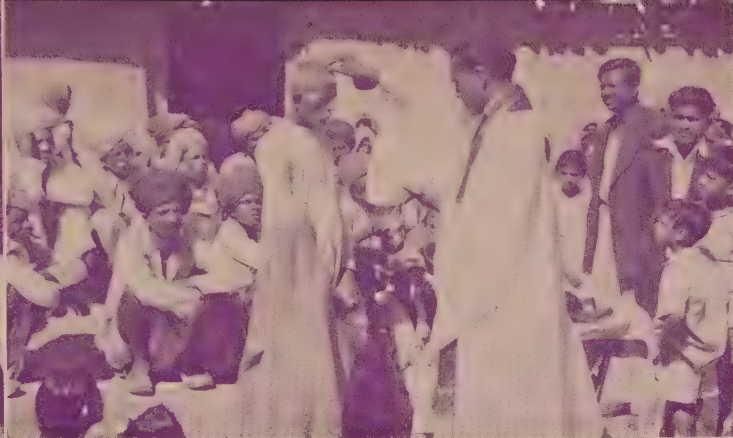
"... They parted my garments among them, and upon my vesture did they cast lots." Matthew 27:35

"Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34





*Mother and child*



*Baptismal service, somewhere in India*



*Women knit*

WHAT KIND of picture does India present today? How can one draw the varieties of a land stretching from the snowy peaks of the Himalayas in the North to the golden sands of Cape Comerin on the southernmost tip? How

languages and about 875 dialects. Hinduism, one of the world's great religions, claims about 320 million people. In addition there are 42 million Moslems, 10 million Christians and many castes and creeds of different races. The monuments of great art and architecture still remain, but many of the marbled halls of the ancient kingdoms have faded in the tide of times. Still the farmer works in the remote village from dawn to dusk, worshipping in the temple early in the

By the crushed existence of centuries, India's eyes are bloodshot with tears, poverty and sickness. The rigid lines of poetry and Vedanta, which make man believe there is nothing real in the world and the whole life is a sea of sorrow, do not have as much effect on the people as they used to have. The millions are waking up from the long dream, with hope and determination for a better tomorrow.

Modern India is on the crossroads of History. The dream of independence



# India at the Crossroads

By C

can one reveal her story which Shelly described as "a many-colored dome of glass staining the white radiance of eternity?" India is a mystery to her own people. In Hindu thought, the gods "Live in the Himalayas, the rivers are holy, the soil is sacred!" In this era of rising nationalism, India has found a place among the goddesses. With arms outstretched to bless her people, she is often called "Baarat Matha" (Mother India).

The variety of Indian life is seen in the 400 million people who speak 14

morning, and seeing the touch of the gods not only in nature but also in his life—in the mystic longing of recovery from bondage of ignorance by self-realization. Hinduism has made the ordinary man into its own mold by its tight grip through the centuries. The severe discipline of Hinduism for the attainment of salvation has devaluated the human personality to the mercy of millions of gods both good and bad, and the striving for perfection under the Hindu system has led to a denial of basic humanity.

has been realized, and a new era of industrialization is just beginning. The ideals of "ahimsa" (non-violence) and "satyagraha" (aspiration for truth) as conceived by the great Indian leader, Mahatma Ghandi, have been largely responsible for this. But the ideals of Ghandi are not observed to their fullest extent. Ghandi imagined a sort of "kingdom of God" (Rama Rajya) from the principles of Hinduism. His benevolent personality is evident in many of the new ideas which are practiced in India today, but many problems such as hun-

*Worker from Allabad Agricultural Institute demonstrates a new type of plow*

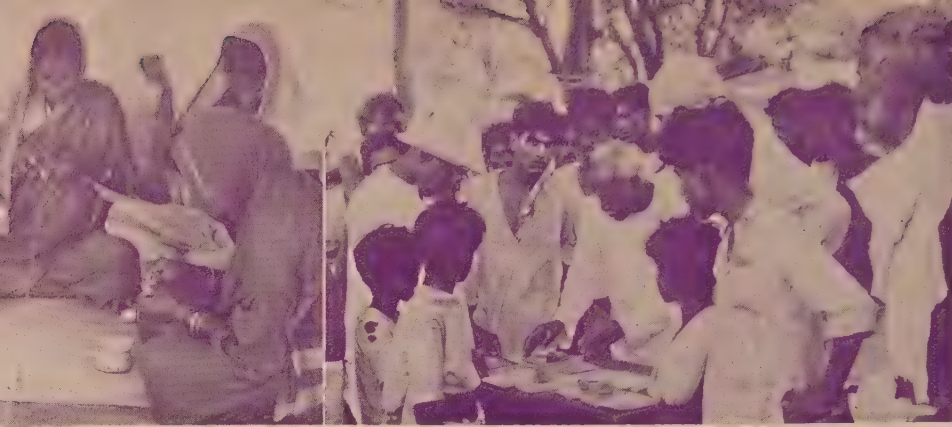


*Womens' Bible study at Ferozepur, India*



*Children at Travencore drink milk distributed by ambulance unit*





at leprosy hospital in India village

Aging native evangelist sets up a portable Christian book-stall at an Indian wayside, bearing witness to his faith

ger, disease and overpopulation still exist and will have to be answered before India will be fully able to take her place in the hierarchy of nations. India is trying very hard for renaissance and reformation in one of the most difficult times in history. If India did not have the tremendous variety of religions and creeds, the problems of India would be much easier.

It is this background that a missionary will find in India. The channels of mis-

and women now working in India as missionaries, fraternal workers, doctors, nurses, teachers and evangelists. We earnestly request your fervent prayers in their behalf.

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12 beautifully photographed scenes of the Seminary campus and buildings, including famed Alexander Hall and historic Miller Chapel, are available on rich, full-color postcards at five cents each. The set of twelve sells for fifty cents.

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# roads

. Paul Varki, Princeton Seminary '60

sions are geared through an understanding of the sentiments of the people of the land, appreciation of their customs, and an interest in finding out why they are in that situation. Though the Christian churches are increasing in India, there are still untold millions who need an understanding of Christ. The need is great, the opportunities are almost unlimited and the fields are white unto the harvest; pray ye therefore that the Lord of the vineyard may send laborers to reap the harvest.

Princeton Seminary has forty-two men

At Shikohabad district, villagers gather at Christian well



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## A DETERMINATION

The moonlight hovered over sleeping, ripe rice fields. I watched through a window of a speeding train, thinking, as the dark shadows chased the light.

My destination was Bombay, gateway to India—a city of three million with a multiplicity of languages, customs and dress. The hanging gardens of Malabar Hill, the beautiful buildings of Marine Drive, the bustle of the Carwford Market, the footpaths jammed with people, rich and poor—all these stamp Bombay as a city of contrasts. Here were people whose faces bore the mark of poverty, but whose eyes were cheerful and determined.

I was profoundly influenced by the sights I saw, especially as they revealed characteristics of these people—my people. And I resolved to find a way to help them. Life took on a new meaning for me when I decided, after prayer, that I should serve my people in India.

This involved a two fold purpose:

1. *To enable them to know Christ.*
2. *To help them lift their standard of life through community development programs.*

With God's help and guidance, doors will be opened for a better tomorrow for the underprivileged millions of India and Asia.

From the crowded markets, from the barren wastes of the Himalayas to Cape Comerin—one hears reflected in the voice the echoes of a mystical longing, "Show us Jesus."

**C. Paul Varki**  
*Princeton Seminary '60*



# The SPIRE

AUTUMN, 1960



PUBLISHED BY

**P** RINCETON THEOLOGICAL SEMINARY

PRINCETON, NEW JERSEY

# LEARNING TO TALK

by

ASSISTANT PROFESSOR A. P. DOHRENBURG  
and PROFESSOR W. J. BEENERS,  
head of the Department of Speech.

The exacting, but exciting call to Christian service is one in which the spoken word will be the major means of witnessing to the power of the Gospel of Jesus Christ.

To the Department of Speech of Princeton Theological Seminary, every entering class represents a distinct, positive challenge—one which we are always ready to accept.

In their quest for proficiency in public utterance, most students perceive quickly that they must overcome one or more of the following speech deficiencies:

*A high, thin, easily-fatigued voice.*

*Piled-up words spoken too quickly to be understood.*

*Eyes glued to material being read.*

*An artificial "pulpit delivery."*

*The panic of facing a microphone or TV camera.*

In the classes, conference rooms and speech studios of Stuart Hall this autumn, students face not only the revealing playback of the tape recorder, but the deadly impartiality of a moving picture film. A few such experiences are usually sufficient to convince each student that he has problems to solve.

There are no exceptions—the experience of students in speaking range over a wide gamut from, "no,

*Playback of next Sunday's sermon.*

*Seminarian Charles Brown practices Bible reading.*







*Inside every box is the history of a student's progress toward better speech communication. Arlan Paul Dobvenburg, Assistant Professor of Speech, selects several tapes for examination.*

## The work and purposes of the Department of Speech at Princeton Theological Seminary.

I never have spoken in public, really," to the well-spoken, well-turned phrases of an experienced radio announcer. Significantly, it is the most experienced student who takes fullest advantage of the facilities of the Speech Department.

Professor W. J. Beeners, chairman of the Department of Practical Theology and his speech staff work in a variety of ways to prepare this group of "come as you are" students that they may be ready for every form of public utterance. Their common goal is the conviction that God has called them to service.

To be himself at his best . . . to help him to speak naturally, in the tone and delivery which fits his personality, is the basic tenet. Any other is obviously artificial . . . a barrier to the effective communication of ideas.

To this, the key is concentration on what is being spoken or read. An effective speaker, particularly a minister, considers the meanings of his words; his intent is to communicate a sense of conviction. It is on this foundation that we build the principles of good speech: to correct individual faults, to encourage flexibility, and to improve the ability to read.

To make every message vital to those who listen is an objective which calls for some of the most intense

effort and application in the study of speech at the Seminary.

A course in interpretive reading, conducted by Mr. William Browers, demands that students know what a writer is endeavoring to express—what conditions surrounded the writing of a passage—what response is expected from the reader. To know these purposes is to make real interpretation possible. The student learns to think *before* he speaks, to speak *because* he is thinking and, to desire to share his thought with another.

To achieve mastery of these abilities will bring to reading from the Bible a new effectiveness and a new sense of communication to the listener. This most inspiring, colorful and dramatic of all literature demands that a reader must not "interpret" Biblical material to show a flair for the dramatic and to so "impress" a congregation. He must make it his responsibility to read the Bible aloud and in such a way as to convey its meaning and majesty. Surely, the story of Joshua at Jericho demands an approach which is different from reading the account of Christ at Gethsemane.

Often, students continue speech training beyond required courses. A practice studio is always avail-

able to those who want to work on vocal drills or on sermon delivery.

When he leaves Princeton, a student has full knowledge of his strengths and weaknesses, the experience of working under good supervision and a file of suggested practice methods to guide him.

Princeton Seminary students may go on to specialized courses in the Speech Department which will help them prepare for the unparalleled opportunities now open in a modern, expanding world. To meet the requirements imposed by radio and television programs, Theodore M. Belote, assistant professor of radio and television, teaches the writing and production of religious drama for both media.

To make the leading of a worship service a living experience of God's truth remains a basic opportunity for a minister to use all of his skills. In the study of the spoken word in worship, students get classroom practice to help them conduct marriages, funerals, baptisms and communions.

Princeton Theological Seminary's goal is to train men and women, Christian servants engaged in an effort to communicate the Gospel. To do this, thinking must be true, relevant and vital. Their voices and their actions shall be tools for expressing that thinking and for persuading their listeners to share it.

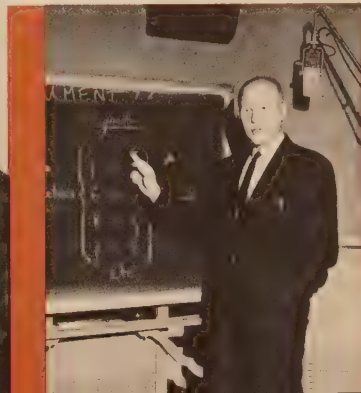
*Steps in program control for religious broadcasting explained by Assistant Professor Ted Belote.*



*W. J. Beeners, Professor of Speech, goes over a manuscript with Seminarian Dick Moore.*



*Principles of punctuation taught by Assistant Director of Speech Browers.*



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# Latin America comes alive for touring Princeton choir

by THEODORE SCHWEITER

Ted Schweiter of Wichita, Kansas, holds the A.B. degree from the University of Wichita and a law degree from the University of Kansas Law School. Before taking up his theological studies at Princeton Seminary in September, 1959, he was a law clerk to the Supreme Court of Kansas.



From their whirlwind 1960 summer tour of 126 engagements, 61 in south-eastern U.S., 65 in Latin America, members of the Princeton Seminary choir will long remember Medellin and Managua, Amero and the Andes, tropical, coastal Barranquilla and mountain-throned Bogota. Their glimpses of towns, churches, people and problems remain fixed in a timeless tableau of civilization and geography.

Bogota means a 10,000 foot altitude and a population of 1,000,000. Its damp, chilling air and frequent rain drew a "might as well live in London" from an expatriate Britisher. The geometric designs of a Mayan culture survive in hand woven fabrics sold in Guatemala. A cathedral carved from salt mines near Bogota marks a geological eternity and an artistic triumph. These places and these people have become real, and as vivid as the brightly patterned ruana-blankets, worn by Colombians.

But we went for music, finding as much as we brought to our Colombian hosts. From the Colombian national anthem, so difficult to sing, to the small ensembles heard in homes and mission stations, to the folk rhythm instruments, Colombia has a love of good music, sacred and secular. We managed both "Holy, Holy, Holy" and the Doxology in Spanish, though we never did learn to sing their

national anthem. Few know the struggle behind the baroque elegance of a Handel Bouree or Schumann's romantic Traumeri as played for us by the Schuttmat family. These missionaries maintain violins, a cello and a piano in their travels, a triumph of cultural man over Barranquilla's glue-dissolving, wood-rending, string-breaking heat and humidity.

Our television and radio appearances were received in Colombia with many choristers taking part in more mass media broadcasts than ever before. The Roman Catholic Church and the social pressure on privately operated enterprises excludes Protestants from radio and television. In several cities our choir broadcast the first program by a Protestant group. If the party in power favors the continued legal establishment of the Roman Church, the pressure is infinitely greater. At Medellin, newspaper ads could not identify Princeton as a Presbyterian Seminary. To emphasize our Protestant background would have cost us the opportunity of presenting our service.

Despite these handicaps, the choir's appearances gave strong encouragement to the Evangelicals, as Protestants are called in Latin America. From the Latin numbers of the Roman Catholic liturgy through "A Mighty Fortress is our God" to the spirituals, the choir's repertoire was enthusiastically received. At our public concerts friendly nuns and priests were

present and at non-publicized worship services over half of the congregation were attentive, interested Catholics—a vast gain in a nation where only two years ago civil violence flamed over religious issues. Before the Liberal Party's return to power, over sixty Evangelical ministers and even more laymen were martyred for their Protestant faith.

With Catholicism firmly entrenched, administrative policy alone protects Protestant educational institutions. One nation, Guatemala, no longer supports the Roman Catholic Church by legal establishment and aid from public funds. In Nicaragua and others, the Roman Church is the established religion, although Evangelicals have become so prominent in business and government, that discrimination, much less persecution, is unlikely. To Colombians, union of Church and State is natural as the church validates and supports the state. Opposition is considered virtual treason . . . at best, flagrant disrespect of tradition and Evangelicals are termed unpatriotic and subversive.

Then came the language barrier and the pathos of any eager choir man trying to strengthen an acquaintance with a lovely Senorita with a vocabulary of twenty words, most of them about eating! And, ever-present was a choir schedule allowing him less than 48 hours! But, as mileage

*In Honduras, a Roman Catholic cathedral, a continuing landmark on the Latin American scene.*



*Sightseeing at an old fortress, Cartagena, Colombia.*



*The market, Tegucigalpa, Honduras.*



# Our members

accumulated, so did Spanish; it just came inevitably. In homes, where no one spoke English, it was fun to make progress in conversation by translating books, even those of the family's third grader. Sustenance was no problem, merely a matter of searching for an illusive word or creating a vocabulary of gestures.

For those who live and work in Latin America, the language question is a serious matter. We came into contact with three groups of Americans, besides mission personnel, all faced with living in a culture different from that of their homeland. Embassy and consular men, technical assistance personnel and United States Information Service officers were characteristic . . . North Americans in United States government service. Generally, they move more frequently than do missionary families. They view the language problem in functional relation to their job rather than to be assimilated into or to influence local culture. Some families have limited interest in making their homes bi-lingual and send their children to the United States for education.

The group of North American business men and their families have similarities likening them to the government service community. However, our friends, the Bridwells, in the Honduran capital, Tegucigalpa, send their children to a Spanish-speaking school and encourage them to have Honduran playmates.

We met fellow Christians in great numbers, missionaries and the rising indigenous leadership of the younger churches. American missionaries work beside Latin American doctors and nurses and teaching and preaching abili-



*The rolling landscape of El Salvador, so typical of Latin America.*



*Dr. David Hugh Jones, Director of the Seminary choir, following our concert at girls school, Menagua, Nicaragua.*

ties of men from the area churches are earnestly sought. In Colombia, public education is still a foreign concept and the law requires separate schools for males and females. This faces burdensome duplications of staff and facilities. The pressures for teachers is so great that three-fourths of the staff at the Pan-American Institute in Panama City are professing Catholics. This is not an unusual situation in our Latin American missions. American Protestant teachers are all bi-lingual, an ability shared by large numbers of Latin American ministers. Increasing numbers of these men are preparing for their work at North American seminaries or Presbyterian seminaries in Cuba and Brazil. Chorister Gilberto Vargas is one of these, going soon to minister to the booming Protestant community at Colombia. Chorister Antonio Fernandes, a graduate of Campinas in Brazil, was a pastor in Senegas, Brazil, for eight years before taking his Master's Degree at Princeton Theological Seminary. They, like Samuel Acosta of Medellin will bring not merely a sound theological education to their ministries but a solid knowledge of their peoples.

There was the ever-present, intimately related schedule of digestion, transportation and performance and schedule of worship. Transportation was a real challenge to faith with the spine-

tingling, eviscerating, abandon of a Colombian bus ride. At the warmer altitudes there were no windows as the vehicles depend on speed, wind and dust to discourage attacking insects. On mountain runs buses surrender any claim to navigation which depend on sight or sense, leaving the constantly screeching horn as an assurance of the presence of some prevalent guiding genie. This imposes upon the bus behind it the onus of passing on blind curves at 35 miles per hour as a nine hundred foot gorge falls away from the edge of the road.

Some tourist-type activities deserve mention . . . a tour of Mayan temple ruins . . . a visit to Quinta de Bolivar's presidential palace in Bogota, built in 1815 and helping two ships start through the Panama Canal from a station on a bridge over the waterway.

We saw the famous convent look-out of Cartagena in Colombia and the frowning battlements of San Filipe.

All these pictures we brought away from Latin America in our minds, in our note books . . . in our souvenirs! The choir left as valuable a gift as it received and its individual members will continue to return in understanding and insight the riches of hospitality, experience and kindness which Latin Americans and North Americans alike extended to us.

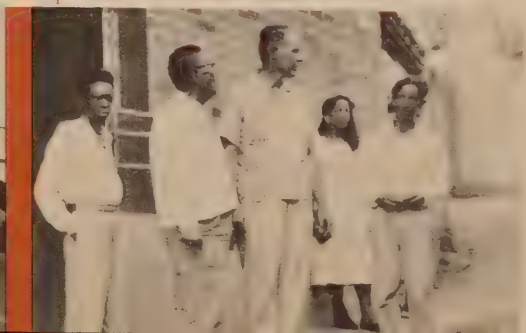
*Closeup of a scene in a Colombian village, snapped while touring.*



*Basketball. The choir vs. Presbyterian Boy's School, Barranquilla, Colombia. The seminarians lost!*



*Lawrence Emory, missionary and Princeton Seminary graduate with leprosy patients in Colombia.*



# THE SPIRE

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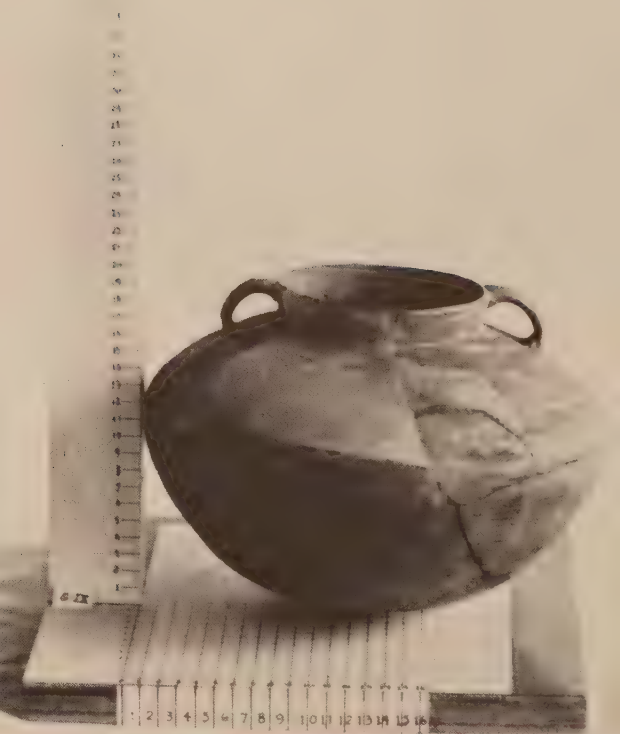


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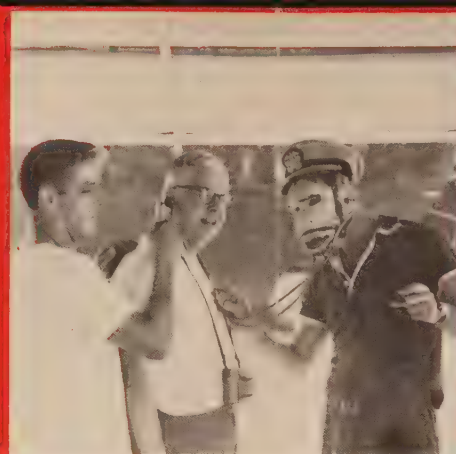
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# PIECES OF THE PAST...

Probing the ancient harbor of  
Caesarea and the Sea of Galilee  
with Princeton Seminary's Dr.  
Charles T. Fritsch.



*Measuring a piece of Roman Era Pottery recovered  
from the Sea of Galilee.*



*Dr. Charles T. Fritsch, Professor of Old Testament Language and Literature.*

*Graduate Student John Salmon discusses trade routes in the Palestine of the Roman era with Dr. Fritsch and Dr. Philip C. Hammond, Old Testament assistant professor.*

*A required weekly medical check up. Fritsch doubts this mask was recovered by the Expedition.*

*Dr. Hammond and Mr. Salmon ask Professor Fritsch about a pottery fragment recovered in Palestine.*

**A**rmed with an undersea vacuum cleaner, jet hoses, underwater breathing apparatus and sensitive instruments that reveal the shape of the ocean's floor as well as metallic objects buried on the bottom, the first underwater archaeological expedition ever to work in Palestine probed the ancient harbor of Caesarea Maritime and the Sea of Galilee this past summer with Princeton Seminary's Dr. Charles T. Fritsch as head field archaeologist.

The expedition, first in which the Seminary has participated, was also sponsored by the Time-Life Corporation, the American Israel Society, and private interests. It was primarily the project of Presbyterian Layman Edwin Link, inventor of the Link aviation trainer and a member of the First Presbyterian Church of Binghamton, N. Y.

The volunteer divers and crew of the two special craft constructed by Mr. Link for undersea archaeology investigated Capernaum, Magdala and Tiberias on the Sea of Galilee as well as the harbor at Caesarea. Built by Herod the Great for Caesar Augustus, Caesarea was once queen port of the Eastern Mediterranean, with a breakwater adorned with imported statues and two colossal figures marking the entrance to the harbor. Scholars believe that much of the statuary still lies on the floor of the harbor where it was thrown by earthquakes over the centuries.

The study of the Sea of Galilee revealed important information about life around the inland lake during the early Roman period—from about 100 B.C. to A.D. 100. Pottery, lamps and ancient anchors dating from that time were brought to the surface, bringing new understanding of commercial and social conditions of the Roman period. The expedition also discovered positive evidence that the lake has risen since the time of Christ, and uncovered definite information about a Roman-Jewish sea battle fought during the first Jewish Revolt.

Some of the artifacts recovered by the expedition will be coming to Princeton Seminary to form part of a permanent collection. Dr. Fritsch also has objects recovered at Beth-el on his 1954 expedition which will go on display at Princeton. Underwater archaeology is new, and its techniques are still developing, Dr. Fritsch points out. Visual search by divers is still the mainstay of such expeditions, and in murky water like that of the Sea of Galilee this means a careful combing of the sea bottom. Still to be solved is the question of whether a treasure trove of ancient sculpture rests on the bottom of the harbor at Caesarea, and the problem of the exact contours of the original Herodian harbor. A new Link expedition may be heading back to the Eastern Mediterranean in coming months to find out.

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Thirty-five years ago a married seminary student was a rarity—today fifty-five percent of the Princeton Seminary student body is married.

In 1925, virtually every American seminary required a student to ask faculty permission before marrying while in school—in 1960 Princeton Seminary officials know that student marriages are a fact to be dealt with, not a danger that can be avoided.

Then almost every prospective preacher came straight from college or university to theological study—now large numbers decide to enter the ministry after having first made a start in another profession, and often after beginning their families.

Between these contrasting statements lies a radical change in life at Princeton, and the growth of a problem that challenges every seminary in the nation. The question: How shall married students, often with children, be housed and supported?

The construction of housing for married students stands first on the list of immediate, high-priority needs at the Seminary. Currently about half of the married students at the Seminary can be housed in campus apartments. The pressure is so great that some couples find it necessary to take rooms in Hodge Hall, originally built as a men's dormitory.

The situation is no different at any major seminary in the nation. Yet in the midst of a nation-wide shortage of housing for married students, Princeton Seminary's students have organized and continued to run a housing and employment service that can claim this

record: Every family that needs housing finds housing. Every person who wants to work can find a job, whether it is a student wife seeking a full-time post or a student looking for part-time employment.

"This does not mean that we are at all content with the situation," warns Seminary President James I. McCord. "We are not. We desperately need housing for married students, yet we are glad that student initiative, working in close contact with the administration, has been able to ensure housing and employment for students and their wives during this critical period."

Run by Seniors Don Purkey and Jim McDonald, the Housing and Employment Office is one of the first contacts the incoming student makes at the Seminary. "We think of the service as being in one sense a public relations project," remarks Purkey. "Married students arrive in Princeton, usually after a long trip by car, tired and a bit apprehensive. Anything we can do to make the initial days easier will inevitably help the student make a better start on his academic program."

Purkey, who is responsible for the housing half of the office's dual function, does a great deal toward achieving this goal. Every married student accepted by the Seminary gets a letter giving detailed information on the local housing situation. And remembering how often marriages occur, even those listed as single are queried on whether they have married since making application or expect to be married by the time they reach Princeton.

"And we can offer the wives a great variety of employment choices," adds Jim MacDonald, director of the employment service. "We have placed teachers, secretaries, bus drivers and just about every other type of employee, from this office. Our people have made a good record in the community and established quite a store of good will for the Seminary. Firms like the Educational Testing Service, the Gallup Poll, RCA and others including the University and the YMCA, contact us frequently in seeking personnel."

The busiest period is summer, when

# BRIDGING

.....how Princeton

students are seeking both homes and jobs for the coming year and both firms and landlords are looking for replacements.

Students are urged to come for an advanced visit, preferably in June or July, to look over available housing and be interviewed by prospective employers. The office doesn't actually rent accommodations for students, but rather puts them in touch with landlords and rental agencies. The same process is used in helping students find employment. This does not mean, however, that the student is simply given a list of house numbers

*Welcome to Princeton Seminary—Don Purkey greets students arriving at the Seminary to investigate the student housing situation.*



*Next stop for incoming students is the Housing and Employment Office, where they check listings in search of a home that will fit their needs.*



*"You may be interested in the amount of book shelves, but I have to cook here." A student wife checks over a kitchen in an apartment at the Seminary.*





and sent forth into a strange community. Purkey schedules tours so that he may accompany the couple, pointing out to them the features of the historic area in which the Seminary is located and helping the wife get oriented to the shopping habits of the community.

"The first exposure to the housing situation here can be like a blast of ice water," he says. "The problem is that students, especially those with children, often can't afford what they need. Yet few refuse to come because of housing alone. Our correspondence with other schools shows that the problem is the

office. Statistics on file reveal that sixty couples were assisted this year in finding homes, and more than one hundred were in contact with the office through correspondence. Of the two hundred-plus married students, half have at least one child, and a fourth, two or more. Most have cars, so while forty percent live within a mile of the campus, thirty percent live ten miles or more away, some up to sixty-five miles distant. These last are usually graduate students taking a limited course while serving in a parish. Nine families this year are buying or already own a home, but this is

"An annual summer scramble results from this situation," the Housing Office points out. "Students are constantly trying to improve their housing situation as seniors graduate and vacate their apartments. Those who have had to accept inadequate or expensive accommodations want to 'move up' to a better situation or a more convenient location."

The employment office, too, has problems. Some students do not work out perfectly in their jobs, and a small number are difficult to place in permanent positions. Students from overseas are

# THE HOUSING GAP

Princeton Seminary meets the housing challenge for students and their families.



same in every area of the country."

Once the summer period is past and the entering students established in a new home, the office turns to the continual load of correspondence and demands for part-time help. "Baby-sitting is heavily in demand," says Jim MacDonald. "We get ten to fifteen calls a day for this particular service alone. It is a great help to wives with small children looking for additional sources of family income, and to women students who need extra money."

All married housing is handled by the

possible only for a very small fraction of the students.

Complicating factors in the local housing situation include zoning regulations which ban multiple-unit (apartment) housing construction except for educational purposes under certain conditions, and a scarcity of land. New Jersey is the most thickly populated state in the nation, and land is expensive even when available. This means an average rental for an apartment with living room, bedroom, kitchen and bath will run from \$75 to \$100.

often in this group because they have the additional adjustment of moving into a new culture, and because there are legal restrictions on the employment of people who enter the U. S. on student visas.

But with all these difficulties the office continues to find three-bedroom houses for families, and small apartments for newlyweds. Plus a job for the wife of the man whose road to the Gospel ministry means going through Seminary by "the sweat of his frau."

*Each couple gets a conducted tour that shows them Princeton's shopping facilities and other important features; it also gives them a look at available housing.*



*With the early rush for permanent jobs out of the way, Jim MacDonald turns the major portion of his efforts toward the provision of part-time employment.*



*A student wife may end up working for a major Princeton corporation, a small office, or even for the Seminary itself.*



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*Professor John Smiley of the Seminary's Department of History shows two Pilot Program students how to use the Speer Library periodical section in doing individual study projects. In the rear, William Moore, North Little Rock, Ark., a Baylor graduate; and James Steele, Waukesha, Wisc., a Wooster College Alumnus.*

# EXPERIMENT in LEARNING



## “A PROBLEM OF CURRENCY”

The status board fills one wall of the Thirty-first Air Transport Squadron's office at Dover, Delaware, Air Force Base. A glance shows which pilots have “maintained currency,” kept up with the requirements for flying one of the Military Air Transport Service's complex, four-engined cargo and troop-carrying planes.

“Martin, C. H., 1st/Lt.” is current, with a check mark or a recent date filling each of the two-inch-long boxes that follow his name across eight feet of blackboard. Lieutenant Martin has met those requirements in the course of a rigid reserve training program that includes ground practice and study periods at Dover, plus actual flying missions that last five, eight, or even thirteen days, taking him to Florida, Greenland, California, Europe or Labrador. The other pilots of the Thirty-first are up to date also. But Chris Martin meets the standards for a “ready to go in any emergency” MATS pilot while carrying a full-time academic program at Princeton Seminary. Why such a dual burden? “I intend to enter the Air Force chaplaincy, and staying close to military life will make me a more effective chaplain. Besides,” Chris smiles, “I like to fly.”

That urge to fly caused a six-year

break in Seminary studies for the young Lancaster, Pa., man. Chris Martin entered Princeton Seminary in 1952 after graduating from Harvard, where he was president of the Christian Fellowship and took part in the Glee Club and intramural athletics. After one year in Seminary he took a leave of absence to enter pilot training. “I guess I have rather edged up on the ministry, reluctant because I felt unsuitable. But there is confidence now that every step was right.”

This January Chris took one of the final steps, becoming a candidate for ordination under the care of Donegal Presbytery. He had come back to Princeton Seminary in 1959 after six years in the Air Force with a “real sense of oughtness and must” about continuing. Service life brought more than flight training and a growing “sense of assurance about the ministry.” While stationed in Hawaii he met Geraldine Frederick of Yakima, Washington. Chris and Geri are now the parents of Karen Lei, three years, and Frederick, eighteen months.

According to the Seminary student-reservist, cooperation by both Seminary officials and Air Force authorities made possible a program that has included eleven long-distance missions

out of Dover since his return to Seminary. But at the Seminary and at Dover Air Force Base the reply is that the completion of requirements is up to the individual. Princeton Dean E. G. Homrighausen points to Martin's academic work and his field work experiences at the First Presbyterian Churches of Yardville, N. J., and Lancaster as proofs of his promise for the ministry. Col. H. E. Beedy, commanding the squadron to which Chris is posted as a Mobilization Day Assignee, adds “Chris has done an exceptionally fine job of maintaining currency. Through his own initiative he remains an asset to MATS and the squadron, ready to fly on immediate notice.” He has flown eleven such missions as a second pilot since returning to Princeton. While on active duty Chris moved up to first pilot, then aircraft commander, flight instructor, flight examiner and assistant squadron operations officer. As a reservist he now flies as a co-pilot because, as he puts it, “The Air Force doesn't put part-time people in command of the lives of six to nine crew members, other passengers, and a \$2,000,000 plane loaded with valuable cargo.” Chris admits it hasn't been simple. Late work means a reduction in Seminary grades, and approval for taking a missed exam must come



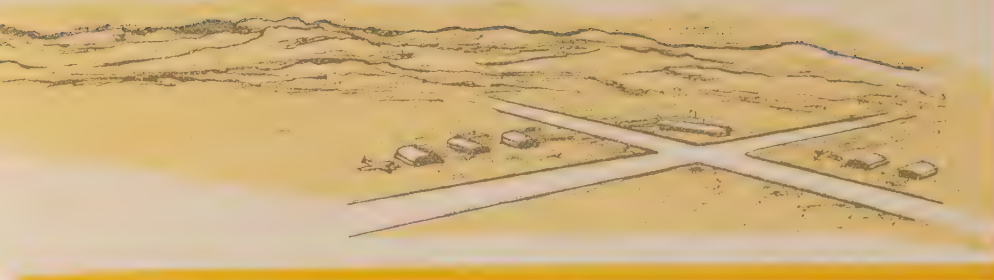
“Your next flight check is due on . . .” Princeton Seminary Student Chris Martin finds out which flying skills must be brought up to date.



Chris looks over schedules at Dover's Air Transport Center. He may end up on a training flight in the Dover area, or on a mission to Europe.



The pre-flight check on a four-engine transport requires two hours of paper work and preparation by the crew.



through regular academic channels. Delays in the flying schedule can cause a late arrival for class, or the prospect of facing an examination after a dawn arrival at Dover. Some studying can be done on the long trips — Martin has written a theology paper while held over by weather at Thule Air Force Base in Greenland, and a Church history paper at Harmon, Newfoundland under the same conditions. And flights may be extended beyond the original destination. A call for a cargo from Goose Bay, Labrador, to Thule may involve the aircraft on which Chris Martin is second pilot. He may have expected to be back in Princeton for a Monday quiz, but he goes with the plane to Greenland and what had been intended as a "Goose Turnaround" from Dover becomes a much longer flight.

The officials who have directed the Seminary end of Chris Martin's schedule agree that he has gained in understanding from his flying experiences. "These years have not been merely contributory to some future ministry — they have been a ministry in themselves," says Seminary Secretary David L. Crawford. "Chris Martin has shared in and known the varieties of human need." And Chris agrees. "The chaplaincy is a full ministry, just like any

other. When men are on duty for two months flying out of the Congo, and when their families face constantly the uncertainties of the heavy MATS schedule, there is a need for the service of a pastor." He has already begun to meet some of these needs as they exist among the people at Dover, where Chris Martin is known as a good flier and a growing Christian pastor. To Chris, his Air Force parish will be one with special problems growing out of the special nature of the parish itself, just as they develop in any other parish situation. His Air Force experience will give him deeper insight into the individuals who face these problems.

The schedule for the past two years has been complex for the man whose preparation for the ministry included six years in the Air Force. Most of the problems of preparation are over now. In June Chris Martin leaves Princeton Seminary with a fresh Bachelor of Divinity degree, a major accomplishment in itself. His Air Force record is equally solid, carrying such comments as ". . . pilot well above average in all phases of aircraft and systems operation . . ." ". . . recommend upgrading to aircraft commander." High praise for a reservist who flies when academic responsibilities permit.

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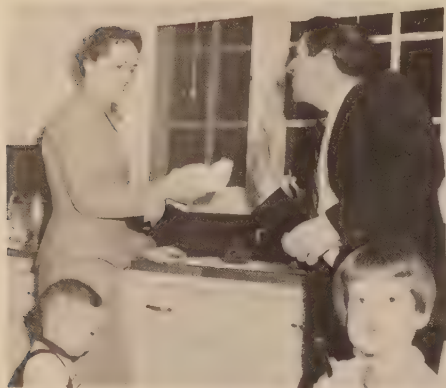
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*Besides Seminary and the Air Force, life holds other responsibilities for a man with a family.*



*On the last lap of a Seminary program that started in 1952, Chris talks over his study plans with Dean E. G. Homrighausen.*

## EXPERIMENT IN LEARNING

A dozen first-year students at Princeton Theological Seminary are currently engaged in a search for a better way to keep pace with and interpret the ever-widening scope and complexity of theological knowledge in the modern age.

"The aim of the 'Pilot Program,'" according to Seminary Dean E. G. Homrighausen, who directs the experiment, "is to give a small group of selected students an opportunity to dig deeply into the major areas of theology under the guidance of professors and tutors."

Princeton Seminary's Pilot Program contains features that are new in the attempt to meet the challenge of theological education. It is not based on the addition of new courses to the curriculum, and it is intended just as much for the man going into the parish ministry as it is for the future graduate student or the man planning a specialized Church vocation. The pattern for the study plan lies more in the direction of the European tutorial system than in any existing lecture program. The need for such a new approach to Seminary teaching has become increasingly apparent to Seminary educators across the nation as the theological curriculum has become increasingly complex.

Students working in the Pilot Program spend two hours each week or in alternate weeks in seminars conducted by senior faculty members. In addition, each student may meet individually

*Research papers get a thorough going over in Pilot Program seminars. Richard Blackstone, Palm Springs, Calif., graduate of the University of Beirut, gets comments from Wallace Fukunaga, Harvard graduate whose home is Honolulu.*

or in small groups of two to four with a tutor. The usual pattern is for the student to find, through seminar discussions or conferences with professors or tutors, a study theme that fits his own interests. A senior professor provides a reading list and guides him in developing an approach to the problems of the area. Tutors suggest further readings and criticize the developing written report. The report itself is finally discussed by the students in the seminar with each member of the seminar being responsible for relating the paper to his own field of study and to other areas of theological knowledge. Research papers now in progress include such diverse topics as "The Hebrew-Christian Roots of Islam," "Medieval Architecture," "The Development of Biblical Thought," "The Influence of Surrounding Cultures on Israel," and "The Late Judaistic Background of Christianity."

The Pilot Program will progress through a series of emphases on the major fields of theological education. This first year the students will concentrate on Biblical studies and Church history until 1000 A. D., with more recent Church history, theology and practical studies being introduced at a later period. Carefully planned field experience in the total program of the Church goes along with the study project, and each student is expected to discover the relationships between his field work, his current study project and the total body of theological knowledge. Each year will bring an increasing degree of individual responsibility to the students working in the new study plan. By the time the senior

*Dr. Otto A. Piper, Princeton Seminary Professor of New Testament Literature and Exegesis, with two seminar students: LSU Graduate George Lankford, left, of Eldorado, Ark., and St. John's College Alumnus John Jacobson of West Allis, Wis.*

year is reached, the Seminary hopes each student will be engaged primarily in individual research.

Princeton Seminary expects to gain increased insight into the process of theological education as the Pilot Program develops. How rapidly can theological students advance under a program of intensive reading assignments? How can such a program of reading be related to lectures dealing with similar topics? Are students with outstanding backgrounds able to by-pass certain elementary courses?

The Seminary also hopes to find out more about the relationship of teaching methods to student initiative, providing some indication of how much material the student can be expected to acquire on his own.

The Pilot Program is a voluntary approach to the training of future ministers. Some students will prefer the more traditional pattern of lectures and seminars or may not have adequate preparation for a study plan based upon intensive reading assignments.

The size of the faculty also sets a limit to the number of students who may take part. Princeton's teaching staff of fifty-five is one of the world's major theological faculties, but even this concentration of scholar-teachers could not give adequate attention to the direction of individual study plans for Princeton's 424 students.

The Pilot Program seeks new ways to provide the means of increasing intellectual and spiritual growth and depth for the men upon whom the Church depends for a more effective ministry.

*Dr. Georges Barrois, Professor of the History and Theology of the Medieval Church, raises a point with David Green, Milford, Del., about his paper. James Boice of McKeesport, Pa., has a question also. Both men are graduates of Harvard.*



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AUTUMN, 1961

The SPIRE

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*The basic ministry of the hospital chaplain —the constant and concerned visits of a pastor to persons in need of his services.*

## Ministry in Crisis

*10,000 people  
a year pass  
through this parish.*

More than ten thousand patients were admitted to Denver Presbyterian Hospital in 1960, each of them a potential parishioner for Stuart Plummer, Director of Chaplaincy Activities at the hospital. From the patients themselves, their families and pastors, and from staff doctors and nurses at the hospital come requests for a visit by the chaplain.

A hospital chaplain can't possibly see that many people in one year. Chaplain Plummer is able to count on visits by local ministers who call on members of their own congregations, and he refers Roman Catholic and Jewish patients to clergymen of their own faiths. But for other persons, Stu Plummer is the only source of pastoral care during hospitalization.

*The hospital snack bar makes daily "coffee cup coordination" possible. Hospital Superintendent Roy R. Anderson and Chaplain Plummer discuss the chaplaincy program at Denver Presbyterian.*



"We begin with the patient's own concerns, anxieties and hopes," the 1956 graduate of Princeton Seminary says. "It isn't our purpose to utilize illness to save souls. Ours is a pastoral ministry. When a friendly pastoral relationship can be established with a patient we take his religious convictions and felt needs as a starting point. In that way we can assist the patient in facing his situation."

The chaplain's duties go far beyond his responsibilities to patients. He is responsible to Hospital Superintendent Roy R. Anderson for the religious life of the institution as a whole, attending ceremonies and meetings in an official capacity, and "as a part of the total ministry to the hospital I'm available to the staff as a pastor."

"The ministry to the staff is important in many ways," he points out. "Some individuals will discuss problems more readily with a fellow worker who is also a clergyman than with another minister. Aside from personal counseling, there is often a very important ministry to the staff when a patient dies. Our people are deeply dedicated to their task of healing, and the loss of a patient often means grieving for them and for surviving relatives of the patient."

Fortunately few cases end in death. Stu Plummer ministers to people who face the reality of illness and may be disturbed by it, but they are people on the way back to normal life. For them he is a resource person in seeking out the strengths of Christian faith in time of stress and crisis, and perhaps in gaining new understanding of themselves and their problems.

*Seminarians studying in Plummer's program in clinical pastoral training meet for one of their three weekly sessions. The future ministers and chaplains learn as much from sharing their experiences with each other as they do from the other parts of the program, the Denver chaplain believes.*



"We point people back to their own pastors," states Plummer, who gained his special training in the hospital chaplaincy through two years' study at St. Elizabeth's Hospital in Washington, D.C. "The chaplain seeks to supplement, not supplant, the relationship of people to their pastors in the home community. The uniqueness of this kind of ministry stems from the hospital setting and the unique training necessary to meet the deeper needs of ill persons."

An atmosphere of high morale and strong cooperation, which Plummer credits to Superintendent Anderson, makes possible the program of training in pastoral care conducted at the hospital by Plummer. Future chaplains and future parish ministers gain clinical pastoral training in the needs of ill persons through a schedule of studies that includes patient visitation and observation under close supervision, lectures by Plummer and hospital medical staff members, and weekly seminars. Each trainee also meets weekly with the chaplain for individual supervisory conferences. From such training programs will come the increasing number of trained ministers needed for more adequate parish and institutional ministries.

Stuart Plummer shares the concerns and joys of many people: the critically ill man wondering how the handicap of lost income will affect his family, the woman looking forward to recovery and return home; the family facing the inevitability of death and the family rejoicing in the birth of a child; the doctor who sees a patient showing no response to his best efforts and the patient who gains new confidence from the experience of illness. Or he may just share the waiting, as he sits with a farmer who doesn't quite understand the seriousness of an all-afternoon heart operation. Whatever the demand, he answers it with the resources of the Church and his own training as a minister to persons facing the crisis experience of illness.

*Regular checks with the nurses in charge of each section are one of the best methods of keeping track of patients' needs.*



....insights

from the

ministry in parks

help solve

spare time problem

Warren Ost and family.



*Worship in the parks takes place in magnificent settings. Princeton Seminary Student Bob Coleman leads in worship at Rocky Mountain Park. "People come on the threshold of a religious, esthetic and inspiration experience. Worshipping in a park may mean a return to Church life for many chance visitors."*

*And on Sunday, when at the park, he may be visitors. But to resort e has shared their lives his preaching with th worker.*

"You can tell more about the downfall of a civilization by what a man does with his leisure than by what he does with his work." Warren Ost, a 1951 graduate of Princeton Theological Seminary who directs the program of ministry in the National Parks for the National Council of Churches, is convinced that the right use of leisure time is the number one threat to American Church life.

Since 1946, when he spent a summer as a bellhop in a Yellowstone National Park hotel, Ost has observed the trend toward shorter work hours. He points out that most experts now predict a standard four-day work week in the near future, creating a longer weekend for millions of Americans. "And the people with the greatest amount of leisure are the ones least equipped to use it, even now."

Why does the problem hold such importance for Church life? Because the pattern of American Church-going was set by a nation of farm folk, people who could complete the morning chores and then drive by buggy to an 11 a.m. service of worship. Such worshipping communities were stable ones, with work-filled days, a close circle of friends and a Church among the main centers of life. Ost wonders if a nation which finds that Sunday comes in the middle of a three-day weekend will spend that Sunday in the vicinity of their regular Church, and he wonders what kind of Church life they will find in the recreation areas where they will spend a long weekend.

The young clergyman is seeking ways in which the Church may follow recreation-seeking people into new areas of living. It isn't just a problem of finding something to do. The tourist industry is moving to-

ward second place among American business activities. The goal is the discovery of creative rather than devastating uses for spare hours.

Warren Ost pioneered the program of student ministry in American parks, and he feels that the Church must now pioneer in helping Christians develop healthy leisure time activities. One suggestion for attacking the problem is a proposal for a series of experimental programs by various Christian agencies. First, a national study conference on the theme "The Life of Worship and the Life of Leisure." Following the conference denominations could engage in programs in resort areas where local Churches have access to the hordes of people who throng to play centers. Not only would the Church gain information about means of reaching vacationers, but it would discover a great deal about the effect of leisure time upon parish life and program. In some regions even the resources of a denomination would be insufficient—state Councils of Churches could undertake important experiments where combined efforts were needed.

The leisure time problem isn't limited to resort areas alone. City Councils of Churches might devote increasing attention to the weekend communities that surround metropolitan centers. "The question of leisure time affects every aspect of our life, not only in terms of pastoral care and programming, but in the effect that increased leisure will have on society's moral fabric.

The stable community of former years, Ost reminds anyone who will listen, was an inter-dependent community where people felt morally responsible for their neighbors. Today, in our highly transient communities, the practical basis for such responsibility is

# Leisure time and



Bill Doty conducts services just another preacher to employees he is a man who daily. They often compare witness he makes as a



Vacationers will worship if the Church seeks them out, Ost is convinced. At Glens Falls, New York, Presbyterian Minister Glen Morris conducts services for skiers.



And if Warren Ost, left, wants to confer with Morris about ministry for weekend ski-demons, well, he has to go like any other worshipper, on skis.

gone. "Are not the mobility of people and the breakdown of inter-dependence among the sources of increasing juvenile delinquency, the collapse of community institutions and the lack of adequate financing of and participation in civic projects? I think it even affects the attitude of our lay people toward leadership responsibility in the Church. People live now in small, separate units rather than as members of a community. They still want the benefits of community life, but large numbers refuse to accept the responsibilities."

The insights of the expanding National Parks ministry will be a starting point for those who seek to keep leisure time from becoming wasted time. Ost wants to attack the problem of leisure time in American life with the same energy that led him from a student minister's job in Yellowstone Park (a job so experimental that Ost and colleague Don Bower weren't sure they would be paid), to his present post as director of 175 summer staff people plus guest ministers. Next year the National Council of Churches' program of Christian service in the parks will operate in thirty-three areas from the Virgin Islands to Alaska and from Virginia to California. No longer a summer-only activity, the Council now has year-round ministries in Yellowstone, Sequoia, Grand Canyon and Yosemite Parks. At Death Valley, Everglades, Sequoia, Mount Hood, Yosemite and Zion National Parks students serve as interns through the winter. New this year are the ski chaplaincies at Mount Hood and Sequoia. Last summer an experimental project placed a student in Las Vegas, working in a combination gambling casino and hotel. The hotel manager cooperating in the project was Dick Taylor, a fellow Yellowstone

bellhop with Ost in 1948.

A central concern of any effort to minister in recreation areas must be the employees working in the booming tourist industry. "The question of providing adequate Christian ministry to the people who serve vacationers is critical. First, because we must have an established group of worshipping and serving Christians into which the vacationers can be drawn; and second, because the resort worker is often involved in his heaviest work during the hours when Church services are usually scheduled—Sunday morning. In places like New York, Phoenix, New Orleans and Miami, a resort worker could not possibly go to Church if worship is conducted only at these hours."

Ost is confident that the Church can serve a mobile society spending a high percentage of its time in play. But he insists that such new forms of pastoral concern must be deeply rooted in the Biblical and historical concepts of the Church. In study programs and through experiments in the field, he hopes to discover ways in which new needs and new situations can be met.

"The parks ministry combines industrial problems, the problem of leisure, the problem of increasing urbanization and the problem of mobility. It has led us to the 'itchy edge' of relating what we have already learned to the crisis of our changing society. We cannot minister to the leisure time pattern in American life in a leisurely way. The American Church must stop thinking of the ministry to spare time as something to be done when everything else is cared for. It must be classed as a major concern of the Church and approached with the same devotion and energy we give to other major concerns."

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# Christian Witness . . .

# The SPIRE

The picture on the cover of "The Spire" shows the spire of Alexander Hall, first occupied by the students of Princeton Theological Seminary in 1817.

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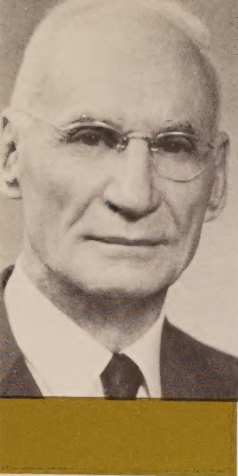
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DR. JAMES K. QUAY, who in 1951 published the first issue of "The Spire" while serving as vice-president of Princeton Theological Seminary, has returned to the Seminary staff as Assistant to the President for Promotion. Dr. Quay's duties will include responsibility for future issues of "The Spire," consultations in connection with the Seminary's annuities and bequests program and other promotional efforts.

Retiring from the Seminary's vice-presidency in 1957, Dr. Quay has since served as field secretary for the American Bible Society and as vice-president of Westminster Choir College. He is a former missionary in Egypt and was secretary of the Board of Foreign Missions of the United Presbyterian Church. A graduate of Monmouth College and Pittsburgh Theological Seminary, Dr. Quay has been awarded honorary degrees by Monmouth and by Westminster College of Pennsylvania.

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